

TWENTY-THREE INSCRIPTIONS FROM NEPÂL

COLLECTED AT THE EXPENSE OF

H. H. THE NAVÂB OF JUNÂGADH

Edited under the Patronage of the Government of Bombay,

BY

PANDIT BHAGVÂNLÂL INDRÂJÎ, PH D

HONORARY FELLOW FOR AS SOC BO BR ROY AS SOC &c &c.

TOGETHER WITH SOME CONSIDERATIONS

ON THE

CHRONOLOGY OF NEPÂL

Translated from Gujarati

BY

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1856

TO THE MEMORY
OF
DR. BHĀŪ DĀJĪ

These Pages are inscribed

BY

HIS GRATEFUL PUPIL

BHAGVĀNLĀL INDRAJĪ.

P R E F A C E .

It was in 1876 that Dr Bhagvānlāl Indrājī showed me his rubbings and cloth copies of the Nepāl inscriptions which he had collected during a journey to the valley, undertaken at the expense of the Junāgadh Darbār, for the late Dr Bhāu Dājī, and which had remained in his hands after that gentleman's death. As soon as I had convinced myself of the great importance of these inscriptions for the history of Nepāl and India, I offered my assistance in preparing them for publication, and asked Dr. J. Burgess to accept them for the *Indian Antiquary*. The costliness of the numerous facsimiles made, however, an immediate realisation of my wish impossible. I then petitioned the Government of Bombay, requesting that a special grant might be made to Dr Burgess for the purpose. Acceding to my prayer, the Government sanctioned, with that liberality which it has ever shown in the furtherance of Oriental studies, a sum from the savings in the fund destined for the search for Sanskrit MSS. At the same time I addressed a request for express permission to publish these inscriptions to the Junāgadh Darbār (through the Political Agent of Kāthiavād) and privately to Mr Vithbal Bhaṭṭ Lāid the representative of Dr Bhāu Dājī, because Dr Bhagvānlāl very properly desired to have a clear title to dispose of the documents according to his liking. This permission was readily granted, and the Junāgadh Darbār generously promised a further grant towards the publication, in case it should be required.

After these preliminaries had been concluded, the preparation of the twenty facsimiles of the older inscriptions was undertaken in 1878 by Mr W. Griggs, of Peckham. In 1879 and 1880 I prepared, in consultation with Dr Bhagvānlāl, according to his original paper in Gujarātī, the translations and abstracts of the inscriptions as well as the greater portion of the Considerations on the Chronology of Nepāl. The former appeared in the August number of the *Indian Antiquary* of 1880 (Vol IX* pp 163 194). The completion of the Considerations was prevented by my illness and subsequent retirement from India in September 1880, and though I was in possession of Dr Bhagvānlāl's manuscript, various engagements made it impossible for me to resume the work until this year. With respect to the translations of the inscriptions my position has been merely that of an interpreter, and I have done nothing beyond rendering Dr Bhagvānlāl's Gujarātī version as faithfully as possible. As regards the Considerations I have exercised a greater influence not only in the arrangement of the subject matter, but also in modifying some of Dr Bhagvānlāl's original opinions. Thus it was, at my suggestion, that he referred the dates of Mānadēva and Vasantasīna to the Vikrama era instead of to the Śīka era, as he had done at first. I have also cut down the extent of his paper which contained a discussion on the dark period of the history of Nepāl from the middle of the eighth to the beginning of the eleventh century as well as on the last dynasties regarding which inscriptions 17-23 contain much valuable information. All that can be said regarding the later history of Nepāl is contained in Mr C. Bendall's admirable Historical Introduction to the *Cambridge Catalogue*, where not only Dr Bhagvānlāl's inscriptions but a good many documents inaccessible to him have been carefully analysed. Another long discussion on the Maikhari dynasty, which the original paper contains has been somewhat altered and greatly condensed in note 3 to the table of the Licchavi kings.

For the facilities given to him in Nepāl Dr Bhagvānlāl desires to acknowledge his obligation to the Honorable Rājā Siva Prāsāda, of Benares who obtained for him from T. M. Gibbon, Esq., Manager of the Rūpa estate, an introduction to Sir Jung Bahadur.

G. BULLER

INSCRIPTIONS FROM NĒPĀL.

No 1—An inscription of Mānādeva, dated Samvat 386

This inscription is incised on the lower part of a broken pillar placed to the left of the door of the temple of Chāngu Narāyaṇa,¹ about five miles to the north east of Katmandu. The pillar is about twenty feet high without the capital. Its lower half is square, half of the upper part is octagonal, higher up it becomes sixteen-cornered, and finally round. Originally it was crowned by a lotus capital surmounted by a Garuda, about four feet high, shaped like a winged man kneeling on one knee. The workmanship is very good and the figure shews the flowing locks, which occur frequently on the sculptures of the Gupta period. The weight of the Garuda seems to have been the cause of the pillar's fall from its old base which is still to be seen just opposite the door of the temple, where numerous fragments of its capital and of the Garuda also are lying about. After its fall a royal physician, called Chakrapāṇi about twenty years ago had a new capital made for it, consisting of a gilt lotus and a *Chakra*, and put it up in its present position. In doing so the Vaid neglected to add a new base. He simply planted the pillar in the ground. Hence a portion of the inscription, which is incised on three sides of the square lower part of the pillar, has been buried in the earth. In spite of my entreaties the priest at Chāngu Narāyaṇa would not allow me to lay the buried lines bare. I have, therefore, been obliged to present the inscription in a mutilated form.

The form of the letters agrees exactly with that of the Gupta inscriptions. They are clearly and sharply incised. With the exception of the first part the preservation is good. The language is Sanskrit, and excepting the two first lines the whole is in verse. The numbers of the verses are marked by the ancient figures.

Transcript Part I

- [¹] सवत् ३८६ ज्येष्ठमासे शुद्धपक्षे प्रतिपदि १
 [²] [शि]हिणीनक्षत्रयुके चन्द्रमसि मुहूर्ते प्रशस्तेभिजिति
 [³] [श्री]कृत्ताङ्कितदीप्तचारुविपुलप्रेदुत्तवक्षस्यल
 [⁴] - वक्ष - नपप्रबाहु[रुचिरः] स्म[र्त्तुं]प्रवृद्धोत्सव [¹]
 [⁵] [त्रै]लोक्यधमपन्नव - - - - - व्यासङ्गनित्योव्यय
 [⁶] [दो]लाद्रो निवसञ्जयत्यनि[मि]पेरभ्यर्च्यमानो हरि [॥१॥]

¹ This temple stands in the centre of a small village on a spur of the hills at the base of which flows the river Manu. Chāngu literally, he with a hill is in the Nepālī language a name of Garuda and the compound means therefore Garuda and Vishnu. The temple contains an old composite image of Vishnu riding on Garuda. The present building is now having been erected in Nepālī Samvat 514 or 1031 A.D. by Queen Rudra Lakshmi as is shown by an inscription see also below.

- [¹] -- त्ता -- -- -- पप्रतापविभ[वे]र्यापामसंशेषकृत्
 [²] [राजाभू]दृषदेव इत्यनुपमः सत्यप्रतिशोदयः [I]
 [³] -- सवितेव दीप्तकिरणैः सम्यग्भूतैः सैः सुतैः
 [⁴] [विद्व]द्विर्व्यहृगाव्येतैरच[पलैः रय्यतै]र्विनीतात्मभिः [II] २ [II]
 [⁵] [त]स्याभूतनयः समृद्ध[विप]पः सङ्गोष्णजेयोरिभिः
 [⁶] [राजा] शङ्करदेव इत्यप -- -- तिप्रदः सत्यधीः [I]
 [⁷] -- विक्रमदानमानवि[भवे]लंछना यशः पुष्कलम्
 [⁸] -- -- -- ररक्ष गामभि[मैतै]र्भू[ये]र्भू[गे]न्द्रोपम [II] ३ [II]
 [⁹] [तस्या]व्युत्तमधर्मकर्मय -- -- -- -- -- विद्वामिक
 [¹⁰] [ध]र्मा[मा] विनयेप्सुस्त[मगुणः श्रीध]र्म्मदेशे नृपः [I]
 [¹¹] [ध]र्म्मैवैव कुलकमागत -- -- -- -- -- रास्यं महत्

Part II

- [¹] देवी राज्यवती तु तस्य नृपतेर्भार्याभिधाना सती
 [²] श्रीरेवानुगता भविष्यति तदा लोकान्तरासङ्गिनी [I]
 [³] यस्याज्जात इहानवशचरितः श्रीमानदेवो नृपः
 [⁴] कान्त्या शारदचन्द्रमा इव जगत्प्रहादयन्सर्वदा [II] ७ [II]
 [⁵] प्रत्यागत्य सगृहदाशरभिदन्दीर्घं विनिश्चस्य च
 [⁶] प्रेम्णा पुत्रमुवाच साश्रुवदना यातः पिता ते दिवं [I]
 [⁷] हा पुत्रास्तमिते तवाय पितरि प्राणैर्वृथा किम्भम
 [⁸] राज्यभुवक कारयाहमनुयाम्यदैव भर्तुर्गतिम् [II] ८ [II]
 [⁹] किम्मे भोगाविधानविस्तरकृतैराशामयैर्व्यन्यनैः
 [¹⁰] मायास्त्रमनिभे समागमविधौ भर्त्ता विना जीवितुम् [I]
 [¹¹] याम्रिखिवमवस्थिता खलु तदा दीनात्मना सूनवा
 [¹²] पादौ भक्तिवशान्निपीड्य शिरसा विनापिता यन्नत [II] ९ [II]
 [¹³] किम्भोगैर्मम किं हि जीवितमुल्लेखद्विप्रयोगे सति
 [¹⁴] प्राणान्पुंजमहज्जहामि परतस्त्वं यास्पसीतो दिवम् [I]
 [¹⁵] इत्येवमुत्पद्यमान्तरातैर्भ्रातृभूमिश्रैर्दृढम्
 [¹⁶] वाक्पाशैर्विहगिव पाशवशमा बद्धा ततस्तस्युषी [II] १० [II]
 [¹⁷] सत्पुत्रेण सहोर्द्धुदेहिकविधि भर्तुः प्रकृत्यात्मनः

Part III

- [¹] अष्टापास्त्रविधानकौशलगुणैः प्रज्ञातसत्त्वो[भि]'
 [²] श्रीमन्सारभुज प्रमृष्टकनकश्लक्ष्णावदातच्छवि [I]
 [³] पीनासो पिकचासितोत्पलदलप्रस्पदमानेक्षण.
 [⁴] साक्षात्काम इवाङ्गवाचरपति कान्ताविलासोत्सव [II] १२ [II]

- [⁵] यूषेभ्यामभिरुच्छितेऽनुमुमती पित्रा ममालङ्कृता
 [⁶] क्षात्तेणाजिमखाश्रयेण विधिना दीक्षाश्रितोऽहं स्थितः [I]
 [⁷] यात्रामप्रत्यरिसङ्ख्याप तरसा गच्छामि पूर्वादिशम्
 [⁸] ये चाज्ञावशवर्त्तिनो मम नृपा सस्यापयिष्यामि तान् [II]१४[II]
 [⁹] इत्येवञ्जननीमपेतरुलुपा राजा प्रणम्योचिवान्
 [¹⁰] नाम्बानृपमहन्तपोभिरमलैः शक्नोमि यातुमिषितु [I]
 [¹¹] किन्वासेन यथावदस्त्रविधिना तत्पादससेवया
 [¹²] यास्यामीति ततोऽग्नयातिमुदया दत्ताभ्यनुज्ञो नृप [II]१५[II]
 [¹³] प्रायात्पूर्वपथेन तत्र च शठा ये पूर्वदेशाश्रया
 [¹⁴] सामन्ता प्रणिपातबधुरशिरप्रभष्टमौलिखज [I]
 [¹⁵] तानाज्ञावशवर्त्तिनो नरपति सस्याप्य तस्माद्युन
 [¹⁶] निर्भी सिंह इवाकुल्लोक्तस्तद पश्चादुदञ्जगमिवान् [II]१६[II]
 [¹⁷] सामन्तस्य च तत्र दुष्टचरित श्रुत्वा शिर कम्पयन्
 [¹⁸] बाहु हस्तिरुरोपम स शनैकैः सृष्टान्नवीक्षन्वितम् [I]
 [¹⁹] आहूतो यदि नैति विक्रमवशादेश्यत्यसौ मे वशः
 [²⁰] किं वाक्येर्वैदुभिर्वाधातृगदितैः सक्षेपत कथ्यते [II]१७[II]

Translation

On the first day of the bright half of the month Jyeshtha of Samvat 386 while the moon stood in the constellation Rohini in the excellent Mahūrta called Abhūt *

1 Hari conquers, whose resplendent beautiful broad and high chest is marked by the Srivatsa whose lotus arms shed radiance, who increases the happiness of his worshippers who is constantly busy with the machine for moving the three worlds who is eternal, who dwells on Dolaḍra † and who is worshipped by the immortals

2 There was a king called Vrishadeva who by his valour and wealth lessened trouble, ‡ who was incomparable and prosperous because he kept his word As the sun is encircled by brilliant rays so he was surrounded by his learned, proud, constant, famous and obedient sons

3 His son was truthful king Śaṅkaradeva whose country prospered who was unconquerable in battle by his enemies and who gave Through valour presents honours bestowed (on his servants) and riches, he gained great fame comparable to a lion he protected the earth through approved ministers

4 His son also illustrious king Dharmadeva who knew the most excellent doctrine works who was righteous, virtuous fond of modesty possessed of excellent qualities according to the hereditary law a great kingdom

5—6

7 But that king's faithful wife, Queen Rājyavatī by name was doubtless heavenly Śrī, who had followed (her husband into this world) * From her was born illustrious king Munadeva whose course of life in this world is unblamable, and who always gladdens the world by his beauty like the autumnal moon

8 Approaching and sighing deeply her eyes filled with tears she (Rājyavatī) affectionately spoke to her son with faltering accents Alas, my child thy father is gone to

* L. 19 read दिव्यसौ

* The day is divided into fifteen Mahūrtas the fifth of which is Abhūt

† Dolaḍra or Dolaḍra is the name of the place on which the temple of Chaturvarjuna is situated

‡ The meaning of the Sanskrit word probably is that his wealth and valour made his enemies keep quiet and thus he won and his subjects' troubles were small

* Probably the preceding two G contained an identification of the king with Vajrapāṇi.

"heaven As thy father is now dead, why preserve my useless life! Reign thou, dear son, to day, even, I follow my husband on his road

9 "Of what use are the fetters of hope that are lengthened for enjoyment¹⁰, and that bind me to a widowed life in a world similar to a lying dream? I will depart" While thus, forsooth, she was resolved, her sad son reverentially pressed her feet with his head, and anxiously spoke thus to her,

10 "What are joys to me, what the pleasures of life when I am parted from thee! First I will give up my life, thereafter thou mayst go hence to heaven" Thus she stood like a snared bird, firmly bound by the word bonds, that, mixed with tears, lay in *(his)* mouth

11 Then together with her virtuous son she performed the last rites for her own husband

12 The prince (*Mānadvā*), whose strength is known to *(his)* enemies, though they are clever in the use of weapons of offence and defence,—whose arm is beautiful and lovely,¹¹ whose complexion is pure and bright like burnished gold,—whose shoulder is strong,—whose eyes rival *(in beauty)* full blown blue lotuses,—who is visibly an incarnation of Cupid, a festival of dalliance for the fair ones, *(spoke thus to his mother)*

13 "My father adorned the earth with beautiful high rising pillars of victory, resembling sacrificial pillars Here I stand initiated in the rites of the battle sacrifice offered by Kshatriyas Quickly I shall depart on an expedition to the East, to crush my foes *(There)* I shall instal such princes as will remain obedient to me"

14 Thus the king *(spoke and)* bowing to his mother, whose sorrow fled, he continued *(in this wise)* "Mother, I cannot pay the debt due to my father by pure austerities, but I shall attain this end, worshipping his feet by true and rightly performed feats of arms"

Then the king received the consent of his overjoyed mother,

15 And he set out on the road to the East Having reduced to obedience those roguish feudal chiefs of the East from whose heads bent in prostration the diadems fell, the prince, like a fearless lion with thick and bristling mane *(returned)* thence, and marched to the Western districts

16 Hearing thereof the evil doings of a chieftain, shaking his head and slowly touching his arm that *(in strength)* resembled an elephant's trunk, he proudly spoke *(thus)* "If he does not come at my command, then he will be conquered by my valour What is the use of saying much? Shortly I tell *(him)* in the words of the Creator

Transcript

- [1] सवत् ४१३ श्रीमानदेवनृपतेश्वरप्रसादात् भक्त्या विशुद्धमतिना जयवर्मनाम्ना लिङ्गज्येश्वर-
मिति प्रथितं नृलोके
[2] सस्थापित सनृपतेर्जगतो हिताय १ भगवतोस्य लिङ्गस्य कारणपूजा[ये] ----- तास्य
----- यनार्थेन्दत्तमक्षय[नीवी-]

Translation

Samrat 413 By the favour of the feet of the illustrious king Mānādēva, a pure-minded (man) called Jayavarman has erected a Linga, known in the world of men, as Jayavarman for the welfare of the people and of the king. A permanent endowment¹ has been assigned for (defraying the expenses) of the occasional worship² of this worshipful Linga.

No 3—An inscription of king Vasantasena, dated Samvat 435

This inscription is incised on a narrow oblong slab of sandstone about six feet high with a semicircular top, adorned by a relief showing a Chakra and two Śankhas. The stone lies near the sanctuary of Lagal Devi, not far from the temple of Jusi, Lagantol Kitminda.

The inscription originally contained twenty three lines, the greater part of which has however been destroyed by the influence of rain and weather. The remaining letters are very distinct and well cut, and show the forms of the Gupta period. The language is Sanskrit.

Transcript

- | | |
|--|--|
| [1] उं स्वस्ति मानगृहात्परमदेवतवत्पम- | [13] ----- दिकार्येषु सद्धि- |
| [2] शारकमहाराजश्रीपादानुध्यात श्रुतन- | [14] ----- मयापि तेषा |
| [3] [पदया]दानदाक्षिण्यपुण्यप्रतापविरुसितासि- | [15] ----- (मो) चित |
| [4] तकीर्त्तिर्भक्षारकमहाराजश्रीवसन्त- | [16] ----- |
| [5] सेन [कुशली] ----- व्यधिकरणेषु धर्म- | [17] ----- त्पादोपजीविभिरि |
| [6] स्था[न] ----- नेकाश्चकुश- | [18] ----- यश्चेमामाज्ञामुल[ध] ----- |
| [7] ----- विदितमस्तु वो भया | [19] ----- द्वा तम्याह दृढ मर्या ----- |
| [8] ----- लिङ्गल | [20] इति समाप्तापना सवत् ४३५ [आश्व] |
| [9] ----- कूयेर | [21] युनि शुद्ध दिवा १ दूतक सर्वदण्डना |
| [10] ----- रणाय | [22] यकमहाप्रतिहाररविगुप्त इति |
| [11] ----- शारक- | [23] ब्राह्मण्डि च महीशालि व्यवहरतीति |
| [12] ----- शप्येत्तान्- | |

Translation

Om Hail! From Mānagrāha¹ the lord and great king the illustrious Vasantasena, who meditates on the feet of the illustrious lord and great king Bappa (or incarnate in of) the supreme deity,²—whose brilliant fame has expanded as a flower through his karmic policy, compassion, liberality, affability, holiness and valour—being in good health

No 4.—An inscription dated Samvat 535

On a broken slate slab, lying in a street of Lagantol, Kātmāndu, near to some stone smeared with red paint

Characters.—Gupta but the curved stroke of the medial *z* is drawn deeper down between the lines, and the left hand stroke of the *va* becomes round. Preservation bad. Greater part defaced, and seven or eight lines at the top are lost

Transcript

- [¹] ----- देव -----
 [²] ----- पुण्यो -----
 [³] ----- रायाव प्रसादीकृत] -----
 [⁴] ----- ज्ञ प्रभूक्षेत्रम् पूर्व -----
 [⁵] ----- लस्य क्षेत्रम् ततो भरतश्च -----
 [⁶] ----- तुलाक्षेत्रम् ततस्तेष्वलक्ष्य -----
 [⁷] ----- आदित्यगुप्तस्य क्षेत्रम् । पूर्वद -----
 [⁸] ----- [क्षेत्रम् ततस्तेष्वलक्ष्यनारायण -----
 [⁹] ----- स्तेष्वलक्ष्य प्रदीपगौष्टिकानाम् तस्या भूमेर्दक्षिण -----
 [¹⁰] ----- [दक्षिण]राजकुलस्य दक्षिणपश्चिमेन -----
 [¹¹] ----- पञ्चालिकानाम् पश्चिमेन पर्वत -----
 [¹²] ----- [पश्चिम]मित्रेण पर्वतभूमि -----
 [¹³] ----- [परि]क्षिप्तेषु भूमिरित्यवगम्य न कैश्चिदप्य -----
 [¹⁴] ----- स्मृत्यादोपजीविभिरय प्रसादोऽन्यथा करणीयो य -----
 [¹⁵] ----- माज्ञामनादृत्यान्यथाकुर्यात्कारयेद्वा तमहमुपय[गा]
 [¹⁶] [मि]न नियतमनुशासितास्मि भविष्यद्विरापि भूपतिभि
 [¹⁷] ----- कृतप्रसादानुवर्त्तिभिरव भवितव्यमिति दूत[को]
 [¹⁸] न राजपुत्रविक्रमसेन सवत् ५३५ श्रा[व]
 [¹⁹] [ण] शुद्ध दिवा सप्तम्याम् ॥ × ॥

A translation of the main part of this inscription is impossible. It appears, however, that it refers to the grant of a piece of land, the boundaries of which were accurately described in the last lines which are tolerably well preserved, the king declares his determination to punish persons interfering with the donees. We also learn from lines 17 and 18 that the Duttaka or executive officer was Prince Vikramasena, and the date the seventh day of the bright half of Śravyana Samvat 535.

No 5.—An inscription of Śivadeva

On a broken slab of hard sandstone fixed in a wall near a bell at Buddha Nīlkanth,¹⁸ near the Sivapuri hill, five miles north of Kātmāndu. The characters closely resemble those of the preceding inscription. The language is Sanskrit.

Transcript

- [¹] स्वस्ति मानगृहात्कृतनयविनयशौर्यधैर्यदीर्घ्याद्यशेष
 [²] सद्गुणगणाधारो लिच्छविमुलकेतुर्भट्टारकमहाराजश्रीदि-
 [³] वदेव कुशली ----- पिता नरसिंहो भय -----

- [¹] निवासिनो यथाप्रधानद्वामकुटुम्बिन कुशलमाभाष्य
 [²] समाज्ञापयति विदितम्भवतु भवता यथानेकवृत्तुस-
 [⁶] मरसम्पातविजयाधिगतशौर्यप्रतापापहतसक-
 [⁷] लक्षत्रुपक्षप्रमावेन सम्यवप्रजापालनपरिश्रमोपाजि-
 [⁸] तशुभ्रवशोभिष्याप्तदिग्मण्डलेन श्रीमहासामन्ताशुवर्म-¹⁰
 [⁹] णा युष्माद्वितविधानाय विज्ञापितेन मया तद्वैरवा
 [¹⁰] -----न्यधिकृताना समुचित--

Translation

Hail! From Mānagrīha The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning policy, modesty, bravery, constancy and heroism, who is the banner of the Lichchavi race, being in good health addresses greeting to all the cultivators residing in according to their rank, and gives (these) orders. Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amśuvārman, who has destroyed the power of all (my) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights—whose brilliant fame gained by the trouble of properly protecting (my) subjects pervades the universe .²⁰

No 6—Inscription of Amśuvārman, dated Śrīharsha Śmrat 31

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatī, four miles to the south of Katmandu between the rivers Nyekhu and Vagmatī. Its sculptured top shows Bauddha symbols, viz, the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village and is taken out every twelve years on the occasion of a great festival (rathayātra) of Avalōkī-tēśvara²¹ at Bungmatī. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government.

The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript

- [¹] स्वस्ति कैलासकूटभवनाद्भगवत्समुपतिमशरकपादा-
 [²] नुगृहीतो बप्पपादानुष्यात श्रीमहासामन्ताशुवर्मा कुशली
 [³] बुगायूसीमा[म]निवासीपगता[न] कुटुम्बिनो यथाप्रधानकुश-
 [⁴] लमाभाष्य [समा]ज्ञापयति विदितम्भवतु भवताकूटसू
 [⁵] कराणा ----- ना मत्स्यानाञ्चावाधनेन परितुष्टेरस्माभि
 [⁶] र्भ ----- प्रसाद [कृ]तो युष्माभिरप्ये-
 [⁷] -----यदा च पुनर्भूतसद्गराणि
 [⁸] -----[त]दा राजकुल स्वयम्प्रविचार-
 [⁹] -----प्रसादोन्मत्त
 [¹⁰] -----विलङ्घयान्यथा
 [¹¹] -----नो नियतमुक्ता मर्यादा न-
 [¹²] -----भि पूर्वराजकृतप्रसादा

- [¹] निवासिनो यथाप्रधानद्वामकुटुम्बिन. कुशलमाभाष्य
 [²] समाज्ञापयति विदितम्भवतु भवतां यथानेकपुत्रस-
 [⁶] मरसम्पातविजयाभिगतशौर्यप्रतापापहतसक-
 [⁷] लशत्रुपक्षप्रभावेन सम्यक्प्रजापालनपरिश्रमोपार्जि-
 [⁸] तशुभ्रयशोभिष्याप्तदिग्मण्डलेन श्रीमहासान्ताशुवर्म.¹⁰
 [⁹] ना युष्मद्वितविधानाय विज्ञापितेन मया तद्गोरा
 [¹⁰] ----- न्यधिकृताना सशुचित -----

Translation

Hail! From Mānagrīha The illustrious lord and great king Śivadeva—who is the abode of all good qualities such as learning, policy, modesty, bravery, constancy and heroism, who is the banner of the Licchavi race, being in good health, addresses greeting to all the cultivators residing in according to their rank, and gives (these) orders. Be it known to you that I, being advised for your welfare by the illustrious great feudal chief Amsuvarman, who has destroyed the power of all (my) enemies by his heroic majesty, obtained by victories in numerous hand-to-hand fights,—whose brilliant fame gained by the trouble of properly protecting (my) subjects, pervades the universe .¹⁰

No 6.—Inscription of Amsuvarman, dated Śrīharsha Saurat 31

This inscription is incised on a slab of sandstone in the neighbourhood of a large village, called Bungmatī four miles to the south of Kātmīnda between the rivers Nyekhu and Yugmatī. Its sculptured top shows Bauddha symbols, viz, the wheel of the law between two deer. The stone lies ordinarily buried in a field to the east of the village, and is taken out every twelve years on the occasion of a great festival (*rathayātrā*) of Avalōkī-
 tēśvara¹¹ at Bungmatī. The reason of this custom is not known. I found considerable difficulty in obtaining a sight of the stone, though I had an order from the Nepalese Government.

The characters are the same as those of the preceding two inscriptions. Regarding the era in which it is dated, an explanation will be given below.

Transcript

- [¹] स्वस्ति कैलासकूटभवनाद्गवसशुपतिमशारकपादा-
 [²] नुगृहीतो बप्पपादानुध्यात श्रीमहासान्ताशुवर्मा कुशली
 [³] नुगायूमीया[म]निवासोपगता[न] कुटुम्बिनो यथाप्रधानकुश-
 [⁴] लमाभाष्य [समा]ज्ञापयति विदितम्भवतु भवताकुटुम्ब-
 [⁵] कटाणा ----- ना मत्स्यानाञ्चावाधनेन परितुटेरस्माभि-
 [⁶] र्भ ----- प्रसाद [ह]नो युष्माभिरप्ये-
 [⁷] ----- यदा च पुनर्धर्मराष्ट्राणि
 [⁸] ----- [त]दा राजकुल स्वयम्प्रविचार-
 [⁹] ----- प्रसादोम्मद-
 [¹⁰] ----- विलङ्घ्यान्यथा
 [¹¹] ----- नो नियतपुष्कला मर्यादा न-
 [¹²] ----- भि पूर्वराजकृतप्रसादा-

[13] ----- दूतकश्वात्र महासर्वा-

[14] -- यकविक्र -- -- सवत् ३४ ज्येष्ठ शुक्ल दशम्याम्²³

Translation

Om Hail! From the palace, (called) Kailisakhita²³ The illustrious great feudal chief Amshuvarman, who is favoured by the feet of the lord, the divine Pasupati, and meditates on the feet of Bappa, being in good health addresses greeting to the inhabitants of the village of Bugayimi according to their rank and issues (these orders) Be it known to you that We rejoicing at the preservation of the cocks, pigs and fishes.

The executive officer is here Vikra (masena) . On the tenth day of the bright half of the month of Jyeshtha, Samvat 34

No 7.—An inscription of Amshuvarman, dated Śrīharsha Samvat 30

On a slab of slate, standing near a small temple of Ganesa in the high street of Devapitana, not far from the temple of Pasupati. It bears at the top the representation of a reclining bull, facing the proper right

The characters are like those of the preceding inscriptions

Execution and preservation good

Transcript

[1] ॐ स्वस्ति कैलासकूटभवनादनिशि निशि चानेरुशा-

[2] स्त्रार्थविमर्शावसादितासद्वर्शनतया धर्माधिका-

[3] रस्थितिकारणमेवोत्सतमनतिशयमन्यमा-

[4] नो भगवत्पशुपतिभट्टाररुपादानुगृहीतो वप्स-

[5] पादानुष्यात श्रयशुचर्मा कुशलौ पश्चिमाधिक-

[6] रणवृत्तिभुजो वर्तमानाभविष्यतश्च ययार्ह-

[7] कुशलमाभाष्य समाज्ञापयति विदितम्भव

[8] तु भवताम्पशुपतौ भगवाञ्छूरभोगेश्वरोरमङ्ग-

[9] गिन्या श्रीभोगवर्म्मजनन्या भोगदेव्या स्वभर्तू राज-

[10] पुत्रशूरसेनस्य पुण्योपचयाय प्रतिष्ठापिनो

[11] यश्च तदुहितास्मद्भागिनेय्या भाग्यदेव्या प्रतिष्ठा

[12] पितो लडितमहेश्वरो यश्चेतःपूर्वजे प्रतिष्ठापि-

[13] तौ दक्षिणेश्वरस्तेषामप्यशालावाञ्चालिकेभ्य प्रतिष्ठा-

[14] लनायातिमृष्टानामस्माभि पश्चिमाधिकरणस्याप्र-

[15] देशेन प्रसाद कृतो यदा च पाञ्चालिकाना यतिञ्चन

[16] कार्यमेतद्वत्तमुपस्थते यथाकाल वा नियमित न-

[17] स्तु परिहापयिष्यन्ति तदा स्वयमेव राजभिरन्तरा-

[18] तनेन विचार करणीयो यस्मेतामाज्ञावतिश्रम्यान्त्या

[19] प्रवर्त्तिष्यते त वयस्य मर्षयिष्यामो भाषिषिरपि भूप्-

[20] तिभिर्धर्मगुरुतया पूर्णरागहृतप्रसादानुर्वाभि-

[21] रेव भवितव्यमिति सप्तमाज्ञा दूतकश्वात्र युवरा

[22] नोदयदेव सन् ३९ वैशाख शुक्ल दिवा दशम्या

Translation

Om Hail! From the palace, (called) Kailasakūṭa

The illustrious Amsuvarman, who has been favoured by the feet of the divine lord Paśupati and meditates on the feet of Baṇḍa who having destroyed his (former) false opinions by pondering day and night over the meaning of various Śāstras, considers the proper establishment of courts of justice¹ his greatest pleasure, being in good health, addresses greeting to the present and future officials of the Western (province) according to their rank, and issues (these) orders: "Be it known to you that the (three Langas) viz., the divine Śūrasbhogaśvara dedicated at (the sanctuary of) Paśupati by our sister Bhogadevi, the mother of the illustrious Bhogavarman for the increase of the spiritual merit of her husband prince Śūrasena, Lādītamahāśvara² dedicated by her daughter Bhagyadevi, our niece, and Dakṣiṇasvara dedicated by her ancestors have been made over for protection to the Adhahāṣī Panchālikas³ and that we have favoured them by forbidding the interference of the officials of the Western (province), and when any business referring to these (Langas) arises for the Panchālikas or when they neglect to do in time anything appointed (for them to do) the king himself shall privately investigate (the case). But we shall not suffer it that any one violates this order and acts otherwise. Future kings also as they are teachers of justice should continue the favour shown by their predecessors (to the Panchālikas). (This is our) own order and the executive officer here is the Yavariya Udayadeva. On the tenth day of the bright half of the month of Vaiśākha Samvat 39

No 8—Vibhavarman's inscription, dated Śrīharṣa Samvat 45 (?)

On the side of the mouth of the spout of a watercourse on the road from Kātmanḍu to the Residency near the Rāmpokhari tank. The place is called Satdhura, (the sagittidhara) because the water issues from the spring in seven streams.

Characters as those of preceding inscriptions. Preservation good.

Transcript

- [1] सवत् ४५ (१) ज्येष्ठ शुक्ल ---
 [2] श्रयशुवर्मप्रसादेन पितु पुण्यविवृद्धये
 [3] कारिता सत्प्रणालीय वर्तने विभुवर्मणा

Translation

On the bright half of the month Jyeshṭha Samvat 45¹ by the favour of the illustrious Amsuvarman this conduct has been built by Vartta Vibhavarman² for the increase of his father's spiritual merit.

No 9—Jishnugupta's inscription dated Śrīharṣa Samvat 48

On a slab of black slate placed upright in the ground near the temple of Mummura or Chhinna-mastika. Devi in the Tavjha Mahalla (ward) of Lahitapattana³. The letters are well cut and the inscription well preserved. The characters if compared with those of Amsuvarman's inscriptions show slight changes. The medial *ṣ* goes down a little deeper, the *pa* shows an ornamental notch in the lower line.

* The translation hardly covers the entire meaning of dharmāṣīdhara which includes both the civil and criminal courts and the authorities dealing with religious and charitable institutions.

¹ Lādītamahāśvara is the northern form for Lalitamahāśvara. Neither the Nepalese nor the Kashmirians possess or can pronounce the southern *ḷ* ² they always substitute *da* for *t*.

² The word Pāṇchālīya seems to be a technical expression corresponding to the southern Pāṇchakulika and the modern Panch. At present also temples and endowments of temples in Nepal are administered by the same trustees.

³ The second figure is doubtful. I take to be the name of a family as a country called Vāta is mentioned in the Mahābhārata. It may however be also derived from *vrt* ⁴ i.e. cultivated and indicate that *ḷ* ⁵ *ḷ* ⁶ *ḷ* ⁷ *ḷ* ⁸ *ḷ* ⁹ *ḷ* ¹⁰ *ḷ* ¹¹ *ḷ* ¹² *ḷ* ¹³ *ḷ* ¹⁴ *ḷ* ¹⁵ *ḷ* ¹⁶ *ḷ* ¹⁷ *ḷ* ¹⁸ *ḷ* ¹⁹ *ḷ* ²⁰ *ḷ* ²¹ *ḷ* ²² *ḷ* ²³ *ḷ* ²⁴ *ḷ* ²⁵ *ḷ* ²⁶ *ḷ* ²⁷ *ḷ* ²⁸ *ḷ* ²⁹ *ḷ* ³⁰ *ḷ* ³¹ *ḷ* ³² *ḷ* ³³ *ḷ* ³⁴ *ḷ* ³⁵ *ḷ* ³⁶ *ḷ* ³⁷ *ḷ* ³⁸ *ḷ* ³⁹ *ḷ* ⁴⁰ *ḷ* ⁴¹ *ḷ* ⁴² *ḷ* ⁴³ *ḷ* ⁴⁴ *ḷ* ⁴⁵ *ḷ* ⁴⁶ *ḷ* ⁴⁷ *ḷ* ⁴⁸ *ḷ* ⁴⁹ *ḷ* ⁵⁰ *ḷ* ⁵¹ *ḷ* ⁵² *ḷ* ⁵³ *ḷ* ⁵⁴ *ḷ* ⁵⁵ *ḷ* ⁵⁶ *ḷ* ⁵⁷ *ḷ* ⁵⁸ *ḷ* ⁵⁹ *ḷ* ⁶⁰ *ḷ* ⁶¹ *ḷ* ⁶² *ḷ* ⁶³ *ḷ* ⁶⁴ *ḷ* ⁶⁵ *ḷ* ⁶⁶ *ḷ* ⁶⁷ *ḷ* ⁶⁸ *ḷ* ⁶⁹ *ḷ* ⁷⁰ *ḷ* ⁷¹ *ḷ* ⁷² *ḷ* ⁷³ *ḷ* ⁷⁴ *ḷ* ⁷⁵ *ḷ* ⁷⁶ *ḷ* ⁷⁷ *ḷ* ⁷⁸ *ḷ* ⁷⁹ *ḷ* ⁸⁰ *ḷ* ⁸¹ *ḷ* ⁸² *ḷ* ⁸³ *ḷ* ⁸⁴ *ḷ* ⁸⁵ *ḷ* ⁸⁶ *ḷ* ⁸⁷ *ḷ* ⁸⁸ *ḷ* ⁸⁹ *ḷ* ⁹⁰ *ḷ* ⁹¹ *ḷ* ⁹² *ḷ* ⁹³ *ḷ* ⁹⁴ *ḷ* ⁹⁵ *ḷ* ⁹⁶ *ḷ* ⁹⁷ *ḷ* ⁹⁸ *ḷ* ⁹⁹ *ḷ* ¹⁰⁰ *ḷ* ¹⁰¹ *ḷ* ¹⁰² *ḷ* ¹⁰³ *ḷ* ¹⁰⁴ *ḷ* ¹⁰⁵ *ḷ* ¹⁰⁶ *ḷ* ¹⁰⁷ *ḷ* ¹⁰⁸ *ḷ* ¹⁰⁹ *ḷ* ¹¹⁰ *ḷ* ¹¹¹ *ḷ* ¹¹² *ḷ* ¹¹³ *ḷ* ¹¹⁴ *ḷ* ¹¹⁵ *ḷ* ¹¹⁶ *ḷ* ¹¹⁷ *ḷ* ¹¹⁸ *ḷ* ¹¹⁹ *ḷ* ¹²⁰ *ḷ* ¹²¹ *ḷ* ¹²² *ḷ* ¹²³ *ḷ* ¹²⁴ *ḷ* ¹²⁵ *ḷ* ¹²⁶ *ḷ* ¹²⁷ *ḷ* ¹²⁸ *ḷ* ¹²⁹ *ḷ* ¹³⁰ *ḷ* ¹³¹ *ḷ* ¹³² *ḷ* ¹³³ *ḷ* ¹³⁴ *ḷ* ¹³⁵ *ḷ* ¹³⁶ *ḷ* ¹³⁷ *ḷ* ¹³⁸ *ḷ* ¹³⁹ *ḷ* ¹⁴⁰ *ḷ* ¹⁴¹ *ḷ* ¹⁴² *ḷ* ¹⁴³ *ḷ* ¹⁴⁴ *ḷ* ¹⁴⁵ *ḷ* ¹⁴⁶ *ḷ* ¹⁴⁷ *ḷ* ¹⁴⁸ *ḷ* ¹⁴⁹ *ḷ* ¹⁵⁰ *ḷ* ¹⁵¹ *ḷ* ¹⁵² *ḷ* ¹⁵³ *ḷ* ¹⁵⁴ *ḷ* ¹⁵⁵ *ḷ* ¹⁵⁶ *ḷ* ¹⁵⁷ *ḷ* ¹⁵⁸ *ḷ* ¹⁵⁹ *ḷ* ¹⁶⁰ *ḷ* ¹⁶¹ *ḷ* ¹⁶² *ḷ* ¹⁶³ *ḷ* ¹⁶⁴ *ḷ* ¹⁶⁵ *ḷ* ¹⁶⁶ *ḷ* ¹⁶⁷ *ḷ* ¹⁶⁸ *ḷ* ¹⁶⁹ *ḷ* ¹⁷⁰ *ḷ* ¹⁷¹ *ḷ* ¹⁷² *ḷ* ¹⁷³ *ḷ* ¹⁷⁴ *ḷ* ¹⁷⁵ *ḷ* ¹⁷⁶ *ḷ* ¹⁷⁷ *ḷ* ¹⁷⁸ *ḷ* ¹⁷⁹ *ḷ* ¹⁸⁰ *ḷ* ¹⁸¹ *ḷ* ¹⁸² *ḷ* ¹⁸³ *ḷ* ¹⁸⁴ *ḷ* ¹⁸⁵ *ḷ* ¹⁸⁶ *ḷ* ¹⁸⁷ *ḷ* ¹⁸⁸ *ḷ* ¹⁸⁹ *ḷ* ¹⁹⁰ *ḷ* ¹⁹¹ *ḷ* ¹⁹² *ḷ* ¹⁹³ *ḷ* ¹⁹⁴ *ḷ* ¹⁹⁵ *ḷ* ¹⁹⁶ *ḷ* ¹⁹⁷ *ḷ* ¹⁹⁸ *ḷ* ¹⁹⁹ *ḷ* ²⁰⁰ *ḷ* ²⁰¹ *ḷ* ²⁰² *ḷ* ²⁰³ *ḷ* ²⁰⁴ *ḷ* ²⁰⁵ *ḷ* ²⁰⁶ *ḷ* ²⁰⁷ *ḷ* ²⁰⁸ *ḷ* ²⁰⁹ *ḷ* ²¹⁰ *ḷ* ²¹¹ *ḷ* ²¹² *ḷ* ²¹³ *ḷ* ²¹⁴ *ḷ* ²¹⁵ *ḷ* ²¹⁶ *ḷ* ²¹⁷ *ḷ* ²¹⁸ *ḷ* ²¹⁹ *ḷ* ²²⁰ *ḷ* ²²¹ *ḷ* ²²² *ḷ* ²²³ *ḷ* ²²⁴ *ḷ* ²²⁵ *ḷ* ²²⁶ *ḷ* ²²⁷ *ḷ* ²²⁸ *ḷ* ²²⁹ *ḷ* ²³⁰ *ḷ* ²³¹ *ḷ* ²³² *ḷ* ²³³ *ḷ* ²³⁴ *ḷ* ²³⁵ *ḷ* ²³⁶ *ḷ* ²³⁷ *ḷ* ²³⁸ *ḷ* ²³⁹ *ḷ* ²⁴⁰ *ḷ* ²⁴¹ *ḷ* ²⁴² *ḷ* ²⁴³ *ḷ* ²⁴⁴ *ḷ* ²⁴⁵ *ḷ* ²⁴⁶ *ḷ* ²⁴⁷ *ḷ* ²⁴⁸ *ḷ* ²⁴⁹ *ḷ* ²⁵⁰ *ḷ* ²⁵¹ *ḷ* ²⁵² *ḷ* ²⁵³ *ḷ* ²⁵⁴ *ḷ* ²⁵⁵ *ḷ* ²⁵⁶ *ḷ* ²⁵⁷ *ḷ* ²⁵⁸ *ḷ* ²⁵⁹ *ḷ* ²⁶⁰ *ḷ* ²⁶¹ *ḷ* ²⁶² *ḷ* ²⁶³ *ḷ* ²⁶⁴ *ḷ* ²⁶⁵ *ḷ* ²⁶⁶ *ḷ* ²⁶⁷ *ḷ* ²⁶⁸ *ḷ* ²⁶⁹ *ḷ* ²⁷⁰ *ḷ* ²⁷¹ *ḷ* ²⁷² *ḷ* ²⁷³ *ḷ* ²⁷⁴ *ḷ* ²⁷⁵ *ḷ* ²⁷⁶ *ḷ* ²⁷⁷ *ḷ* ²⁷⁸ *ḷ* ²⁷⁹ *ḷ* ²⁸⁰ *ḷ* ²⁸¹ *ḷ* ²⁸² *ḷ* ²⁸³ *ḷ* ²⁸⁴ *ḷ* ²⁸⁵ *ḷ* ²⁸⁶ *ḷ* ²⁸⁷ *ḷ* ²⁸⁸ *ḷ* ²⁸⁹ *ḷ* ²⁹⁰ *ḷ* ²⁹¹ *ḷ* ²⁹² *ḷ* ²⁹³ *ḷ* ²⁹⁴ *ḷ* ²⁹⁵ *ḷ* ²⁹⁶ *ḷ* ²⁹⁷ *ḷ* ²⁹⁸ *ḷ* ²⁹⁹ *ḷ* ³⁰⁰ *ḷ* ³⁰¹ *ḷ* ³⁰² *ḷ* ³⁰³ *ḷ* ³⁰⁴ *ḷ* ³⁰⁵ *ḷ* ³⁰⁶ *ḷ* ³⁰⁷ *ḷ* ³⁰⁸ *ḷ* ³⁰⁹ *ḷ* ³¹⁰ *ḷ* ³¹¹ *ḷ* ³¹² *ḷ* ³¹³ *ḷ* ³¹⁴ *ḷ* ³¹⁵ *ḷ* ³¹⁶ *ḷ* ³¹⁷ *ḷ* ³¹⁸ *ḷ* ³¹⁹ *ḷ* ³²⁰ *ḷ* ³²¹ *ḷ* ³²² *ḷ* ³²³ *ḷ* ³²⁴ *ḷ* ³²⁵ *ḷ* ³²⁶ *ḷ* ³²⁷ *ḷ* ³²⁸ *ḷ* ³²⁹ *ḷ* ³³⁰ *ḷ* ³³¹ *ḷ* ³³² *ḷ* ³³³ *ḷ* ³³⁴ *ḷ* ³³⁵ *ḷ* ³³⁶ *ḷ* ³³⁷ *ḷ* ³³⁸ *ḷ* ³³⁹ *ḷ* ³⁴⁰ *ḷ* ³⁴¹ *ḷ* ³⁴² *ḷ* ³⁴³ *ḷ* ³⁴⁴ *ḷ* ³⁴⁵ *ḷ* ³⁴⁶ *ḷ* ³⁴⁷ *ḷ* ³⁴⁸ *ḷ* ³⁴⁹ *ḷ* ³⁵⁰ *ḷ* ³⁵¹ *ḷ* ³⁵² *ḷ* ³⁵³ *ḷ* ³⁵⁴ *ḷ* ³⁵⁵ *ḷ* ³⁵⁶ *ḷ* ³⁵⁷ *ḷ* ³⁵⁸ *ḷ* ³⁵⁹ *ḷ* ³⁶⁰ *ḷ* ³⁶¹ *ḷ* ³⁶² *ḷ* ³⁶³ *ḷ* ³⁶⁴ *ḷ* ³⁶⁵ *ḷ* ³⁶⁶ *ḷ* ³⁶⁷ *ḷ* ³⁶⁸ *ḷ* ³⁶⁹ *ḷ* ³⁷⁰ *ḷ* ³⁷¹ *ḷ* ³⁷² *ḷ* ³⁷³ *ḷ* ³⁷⁴ *ḷ* ³⁷⁵ *ḷ* ³⁷⁶ *ḷ* ³⁷⁷ *ḷ* ³⁷⁸ *ḷ* ³⁷⁹ *ḷ* ³⁸⁰ *ḷ* ³⁸¹ *ḷ* ³⁸² *ḷ* ³⁸³ *ḷ* ³⁸⁴ *ḷ* ³⁸⁵ *ḷ* ³⁸⁶ *ḷ* ³⁸⁷ *ḷ* ³⁸⁸ *ḷ* ³⁸⁹ *ḷ* ³⁹⁰ *ḷ* ³⁹¹ *ḷ* ³⁹² *ḷ* ³⁹³ *ḷ* ³⁹⁴ *ḷ* ³⁹⁵ *ḷ* ³⁹⁶ *ḷ* ³⁹⁷ *ḷ* ³⁹⁸ *ḷ* ³⁹⁹ *ḷ* ⁴⁰⁰ *ḷ* ⁴⁰¹ *ḷ* ⁴⁰² *ḷ* ⁴⁰³ *ḷ* ⁴⁰⁴ *ḷ* ⁴⁰⁵ *ḷ* ⁴⁰⁶ *ḷ* ⁴⁰⁷ *ḷ* ⁴⁰⁸ *ḷ* ⁴⁰⁹ *ḷ* ⁴¹⁰ *ḷ* ⁴¹¹ *ḷ* ⁴¹² *ḷ* ⁴¹³ *ḷ* ⁴¹⁴ *ḷ* ⁴¹⁵ *ḷ* ⁴¹⁶ *ḷ* ⁴¹⁷ *ḷ* ⁴¹⁸ *ḷ* ⁴¹⁹ *ḷ* ⁴²⁰ *ḷ* ⁴²¹ *ḷ* ⁴²² *ḷ* ⁴²³ *ḷ* ⁴²⁴ *ḷ* ⁴²⁵ *ḷ* ⁴²⁶ *ḷ* ⁴²⁷ *ḷ* ⁴²⁸ *ḷ* ⁴²⁹ *ḷ* ⁴³⁰ *ḷ* ⁴³¹ *ḷ* ⁴³² *ḷ* ⁴³³ *ḷ* ⁴³⁴ *ḷ* ⁴³⁵ *ḷ* ⁴³⁶ *ḷ* ⁴³⁷ *ḷ* ⁴³⁸ *ḷ* ⁴³⁹ *ḷ* ⁴⁴⁰ *ḷ* ⁴⁴¹ *ḷ* ⁴⁴² *ḷ* ⁴⁴³ *ḷ* ⁴⁴⁴ *ḷ* ⁴⁴⁵ *ḷ* ⁴⁴⁶ *ḷ* ⁴⁴⁷ *ḷ* ⁴⁴⁸ *ḷ* ⁴⁴⁹ *ḷ* ⁴⁵⁰ *ḷ* ⁴⁵¹ *ḷ* ⁴⁵² *ḷ* ⁴⁵³ *ḷ* ⁴⁵⁴ *ḷ* ⁴⁵⁵ *ḷ* ⁴⁵⁶ *ḷ* ⁴⁵⁷ *ḷ* ⁴⁵⁸ *ḷ* ⁴⁵⁹ *ḷ* ⁴⁶⁰ *ḷ* ⁴⁶¹ *ḷ* ⁴⁶² *ḷ* ⁴⁶³ *ḷ* ⁴⁶⁴ *ḷ* ⁴⁶⁵ *ḷ* ⁴⁶⁶ *ḷ* ⁴⁶⁷ *ḷ* ⁴⁶⁸ *ḷ* ⁴⁶⁹ *ḷ* ⁴⁷⁰ *ḷ* ⁴⁷¹ *ḷ* ⁴⁷² *ḷ* ⁴⁷³ *ḷ* ⁴⁷⁴ *ḷ* ⁴⁷⁵ *ḷ* ⁴⁷⁶ *ḷ* ⁴⁷⁷ *ḷ* ⁴⁷⁸ *ḷ* ⁴⁷⁹ *ḷ* ⁴⁸⁰ *ḷ* ⁴⁸¹ *ḷ* ⁴⁸² *ḷ* ⁴⁸³ *ḷ* ⁴⁸⁴ *ḷ* ⁴⁸⁵ *ḷ* ⁴⁸⁶ *ḷ* ⁴⁸⁷ *ḷ* ⁴⁸⁸ *ḷ* ⁴⁸⁹ *ḷ* ⁴⁹⁰ *ḷ* ⁴⁹¹ *ḷ* ⁴⁹² *ḷ* ⁴⁹³ *ḷ* ⁴⁹⁴ *ḷ* ⁴⁹⁵ *ḷ* ⁴⁹⁶ *ḷ* ⁴⁹⁷ *ḷ* ⁴⁹⁸ *ḷ* ⁴⁹⁹ *ḷ* ⁵⁰⁰ *ḷ* ⁵⁰¹ *ḷ* ⁵⁰² *ḷ* ⁵⁰³ *ḷ* ⁵⁰⁴ *ḷ* ⁵⁰⁵ *ḷ* ⁵⁰⁶ *ḷ* ⁵⁰⁷ *ḷ* ⁵⁰⁸ *ḷ* ⁵⁰⁹ *ḷ* ⁵¹⁰ *ḷ* ⁵¹¹ *ḷ* ⁵¹² *ḷ* ⁵¹³ *ḷ* ⁵¹⁴ *ḷ* ⁵¹⁵ *ḷ* ⁵¹⁶ *ḷ* ⁵¹⁷ *ḷ* ⁵¹⁸ *ḷ* ⁵¹⁹ *ḷ* ⁵²⁰ *ḷ* ⁵²¹ *ḷ* ⁵²² *ḷ* ⁵²³ *ḷ* ⁵²⁴ *ḷ* ⁵²⁵ *ḷ* ⁵²⁶ *ḷ* ⁵²⁷ *ḷ* ⁵²⁸ *ḷ* ⁵²⁹ *ḷ* ⁵³⁰ *ḷ* ⁵³¹ *ḷ* ⁵³² *ḷ* ⁵³³ *ḷ* ⁵³⁴ *ḷ* ⁵³⁵ *ḷ* ⁵³⁶ *ḷ* ⁵³⁷ *ḷ* ⁵³⁸ *ḷ* ⁵³⁹ *ḷ* ⁵⁴⁰ *ḷ* ⁵⁴¹ *ḷ* ⁵⁴² *ḷ* ⁵⁴³ *ḷ* ⁵⁴⁴ *ḷ* ⁵⁴⁵ *ḷ* ⁵⁴⁶ *ḷ* ⁵⁴⁷ *ḷ* ⁵⁴⁸ *ḷ* ⁵⁴⁹ *ḷ* ⁵⁵⁰ *ḷ* ⁵⁵¹ *ḷ* ⁵⁵² *ḷ* ⁵⁵³ *ḷ* ⁵⁵⁴ *ḷ* ⁵⁵⁵ *ḷ* ⁵⁵⁶ *ḷ* ⁵⁵⁷ *ḷ* ⁵⁵⁸ *ḷ* ⁵⁵⁹ *ḷ* ⁵⁶⁰ *ḷ* ⁵⁶¹ *ḷ* ⁵⁶² *ḷ* ⁵⁶³ *ḷ* ⁵⁶⁴ *ḷ* ⁵⁶⁵ *ḷ* ⁵⁶⁶ *ḷ* ⁵⁶⁷ *ḷ* ⁵⁶⁸ *ḷ* ⁵⁶⁹ *ḷ* ⁵⁷⁰ *ḷ* ⁵⁷¹ *ḷ* ⁵⁷² *ḷ* ⁵⁷³ *ḷ* ⁵⁷⁴ *ḷ* ⁵⁷⁵ *ḷ* ⁵⁷⁶ *ḷ* ⁵⁷⁷ *ḷ* ⁵⁷⁸ *ḷ* ⁵⁷⁹ *ḷ* ⁵⁸⁰ *ḷ* ⁵⁸¹ *ḷ* ⁵⁸² *ḷ* ⁵⁸³ *ḷ* ⁵⁸⁴ *ḷ* ⁵⁸⁵ *ḷ* ⁵⁸⁶ *ḷ* ⁵⁸⁷ *ḷ* ⁵⁸⁸ *ḷ* ⁵⁸⁹ *ḷ* ⁵⁹⁰ *ḷ* ⁵⁹¹ *ḷ* ⁵⁹² *ḷ* ⁵⁹³ *ḷ* ⁵⁹⁴ *ḷ* ⁵⁹⁵ *ḷ* ⁵⁹⁶ *ḷ* ⁵⁹⁷ *ḷ* ⁵⁹⁸ *ḷ* ⁵⁹⁹ *ḷ* ⁶⁰⁰ *ḷ* ⁶⁰¹ *ḷ* ⁶⁰² *ḷ* ⁶⁰³ *ḷ* ⁶⁰⁴ *ḷ* ^{605</}

Transcript

- [¹] उँ स्वस्ति - - - - - भञ्जरकमहाराज-
 [²] श्रीध्रुवदेव[स्व] - - - - - प्रजादितेपी निरुदवृत्त
 [³] पुण्यान्वयादागतराज्यसम्पत्तमस्तपौ[रात्रि]नशासनो यस्त केलासकूटभ-
 [⁴] वनाहमवपशुपतिभञ्जरकपादानुगृहीतो वपपादानुघ्यात. श्रीजिष्णुगुप्त
 [⁵] [कु]शली यम्गुगान्मूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिन. कुशल-
 [⁶] [मा]भाष्य समातापयति विदितमस्तु भवताम्भञ्जरकमहाराजाधिराजश्वशु-
 [⁷] वर्मपादैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमरु आनीतोभूय-
 [⁸] नितस्काराभावाद्दिनटमुद्रीक्ष्य तामन्तचन्द्रवर्मविजतेरस्माभिस्तस्यै-
 [⁹] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [¹⁰] [प्र]तिसंस्कृतोस्य औपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्दहना
 [¹¹] य युष्माक वाटिका अपि प्रसादीकृतास्तदेताभ्यो ययाकालम्विण्ड-
 [¹²] कमुपसहस्य भगद्विरेव तिलमरुप्रतिसंस्कार करणीय एतद्ग्राम-
 [¹³] त्रयव्यतिरेकेण चान्यग्रामनिवासिनाञ्च केपाञ्चित्रेण लभ्यतेस्य च
 [¹⁴] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्न
 [¹⁵] कैश्विदयप्रसादोन्यया करणीयो यन्वेतामाज्ञातमिदम्पान्यथा तिलम-
 [¹⁶] [क]र्वा[ये]नस्यावश्यन्दण्ड. पातयितव्यो भविष्यद्विरपि भूपतिभि पूर्वरा-
 [¹⁷] [ज]कृतप्रसादानुवर्त्तितमेव भवितव्यमिति अपि चात्र वाटिकानामुद्देश-
 [¹⁸] [घ]नूग्रामस्य दक्षिणोद्देशे पूर्वेण रामवि मा २ तिलमरुस्य पश्चिमप्रदेशे मा २
 [¹⁹] - - कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्यात्तरत अशिक्षोप्रदेशे मा ८
 [²⁰] - - - प्रदेशे मा १ माजुलग्राम पश्चिमेन कडमिड्प्रदेशे मा ४ कडुलप्रदेशे
 [²¹] मा ४ स्वयमाज्ञा सवन् ४८ कालिक शुक्र २ दूतको युवराजश्रीविष्णुगुप्त

Translation

Om Hail . (of the) illustrious lord and great
 King Dhruvadeva The illustrious Jishnu
 gupta who desires the welfare of his subjects, who is of pure conduct, who, sprang from a
 virtuous family, has obtained a prosperous kingdom whose orders are obeyed by all citi-
 zens, who has been favoured by the feet of the divine lord Paśupati, and who meditates on
 the feet of Bappa sends greeting from the palace (called) Kailāsakuta to the cultivators
 residing in the villages Thambū, Gāngul, and Mālavātikā, and issues (these) orders. He
 it known to you that, seeing the water-course,²⁰ which the illustrious lord and great king
 Amsuvarman led to your villages for your benefit, destroyed through want of repairs, we,
 being addressed by the feudal chief Chandravarma have presented it to him, that he
 without permission, has repaired it for the benefit of your villages, and that in order to ensure the
 constant continuance of the benefit we have presented the irrigable fields (mentioned below) to
 you. Wherefore you shall pay an assessment²¹ for these (fields), and repair the watercourse (here-
 after). The inhabitants of other villages except of those three (mentioned above) shall not lead
 this watercourse elsewhere, and in order to ensure the long continuance of this grant this edict,
 engraved on a stone tablet has been promulgated. Nobody, who knows this, shall alter the grant.
 But he who, violating this order, leads the watercourse elsewhere, shall certainly be punished.

²⁰ The word (Thambū) is not found in any dictionary. But it seems certain from the context, that it must be
 a kind of watercourse. Probably it denotes a channel which leads the water from the hills down to the fields which
 it serves over above the others.
²¹ The word (dāna) is a synonym of the more common grāha seems to denote a share of the produce of the field.
 N. No. 11 line 10.

Transcript

- [¹] उँ स्तस्ति ----- भट्टारकमहाराज-
 [²] श्रीध्रुवदेव[स्य] ----- प्रजाहितैषी निरवद्यवृत्त
 [³] पुण्यान्वयादागतराज्यसम्पत्तमस्तपौ[राश्रि]तशासनो यस्त कैलासकूटभ-
 [⁴] वनाद्गमत्पशुपतिभट्टारकपादानुगृहीतो वृष्णपादानुध्यात. श्रीजिष्णुगुप्त
 [⁵] [कु]शली यमूगाङ्गुलूलवाटिकाग्रामेषु निवासमुपगतान्कुटुम्बिन. कुशल-
 [⁶] [मा]भाष्य समाज्ञापयति विदितमस्तु भवताम्भट्टारकमहाराजाधिराजभ्यशु-
 [] कर्मपादैर्युष्मदीयग्रामाणामुपकाराय योसौ तिलमक आनीतोभूय-
 [⁸] निसस्काराभावादिनष्टमुद्दीक्ष्य सामन्तचन्द्रवर्माविजयैरस्माभित्तस्यै-
 [⁹] व प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामाणामेवोपकाराय
 [¹⁰] [प्र]तिसस्कृतोस्य चोपकारस्य पारम्पर्याविच्छेदेन चिरतरकालोद्दहना-
 [¹¹] य युष्माक वाटिका अपि प्रसादीकृतास्तदेताभ्यो यथाकालमिण्ड-
 [¹²] कमुपसहस्य भवद्विरैव तिलमकप्रतिसस्कार करणीय एतद्ग्राम-
 [¹³] त्रयव्यतिरेकेण चान्यग्रामनिवासिनाम् केपाश्चिन्नेतु लभ्यतेस्य च
 [¹⁴] प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेववेदिभिर्न
 [¹⁵] कैश्विदपग्रसादीन्यथा करणीयो यस्वेतामाशाप्रतिक्रम्यान्वया तिलम-
 [¹⁶] [क]न[ये]त्तस्यावश्यन्दण्ड पातयितव्यो भविष्याद्विरापे भूपतिभि पूर्वरा-
 [¹⁷] [ज]कृतप्रसादानुवर्त्तभिरेव भवितव्यमिति अपि चात्र वाटिकानामुद्देश
 [¹⁸] [यन्]ग्रामस्य दक्षिणोद्देशे पूर्वेण रामवि मा १ तिलमकस्य पश्चिमप्रदेशे मा १
 [¹⁹] --कुल पूर्वेण मा ४ मूलवाटिकाग्रामस्योत्तरत अशिङ्गोप्रदेशे मा ८
 [²⁰] ---प्रदेशे मा १ गाङ्गुलुग्राम पश्चिमेन कडग्रिङ्गप्रदेशे मा ४ कङ्गुलुप्रदेशे
 [1] मा ४ स्वयमाज्ञा सवन् ४८ कार्तिक शुक्ल २ दूतको युवराजश्रीविष्णुगुप्त

Translation

Om Hail .
 King Dhruvadeva

(of the) illustrious lord and great

The illustrious Jishnu

gupta who desires the welfare of his subjects who is of pure conduct, who sprung from a virtuous family, has obtained a prosperous kingdom whose orders are obeyed by all citizens who has been favoured by the feet of the divine lord Pasupati, and who meditates on the feet of Dappa, sends greeting from the palace (called) Kailâsakûta to the cultivators residing in the villages Thambu, Gângul, and Mûlavatik, and issues (these) orders. Be it known to you that, seeing the water-course ¹⁰ which the illustrious lord and great king, Amsavarman led to your villages for your benefit destroyed through want of repairs, we, being addressed by the feudal chief Chandravarman have presented it to him, that he, without our permission, has repaired it for the benefit of your villages, and that in order to ensure the constant continuance of the benefit we have presented the irrigable fields (mentioned below) to you. Wherefore you shall pay an assessment ¹¹ for these (fields), and repair the watercourse (hereafter). The inhabitants of other villages except of those three (mentioned above) shall not let this watercourse elsewhere, and in order to ensure the long continuance of this grant this edict engraved on a stone tablet has been promulgated. Nobody, who knows this, shall alter the grant. But he who violating this order, leads the watercourse elsewhere shall certainly be punished.

¹⁰ The word *kanal* is not found in any dictionary. But I have certain reasons to believe that it is not a new word, but a local name. It is found in the *Shikhar* inscription, which is a synonym of the more common *grah*, seems to denote a share of the produce of the field.



(The following text is extremely faint and largely illegible due to fading or damage.)

Future kings also ought to act in accordance with the grant made by their predecessors. Moreover, brief description of the irrigable fields (*is gues*) herewith south of the village of Thambū, east of the field²² of Rīma two *mās*,²³ west of the watercourse one *mā*, east of four *mās* north of Mūlavatikā on the site called Asinko eight *mās*, on the site one *mā*, west of the village of Gāngul, on the site called Kadampriṅg four *mās* on the site called Kankulam four *mās*. (This is) our own order. On the second day of the bright half of Karttika, Samvat 18. The executive officer is the illustrious Yuvaraja Viśhnu Gupta

No 10 — An undated inscription of Jishnugupta

On a slab of black slate, standing near a temple of Viśhnu called Minā Narīyana close to the Bharīva dhokā or southern gate of Kātmāndu. Its top is decorated by a *chakra*. Parts of the inscription have peeled off. The remaining portions are in good condition

Transcript

- [1] उं देवा ----- यावस्थितो ----- त्मा पौरस्त्ययन
[2] तिमुख ----- डेराविम् एतच्चान्यच्चिरहस्वयि परवश -
[3] न्दनीयो ----- लवं स्वरुमपहरन्त्य[त्रि]जा सेश्वरा[श्री]²⁴
[4] स्वस्ति मानगृ[हा] ----- दितचिनसन्ततिलिच्छविकुलकृतुभद्वारक
[5] राजश्रीधुवदेवपुरस्सरे ----- सकलजननिरूपद्रवोपापसविधानापित[मा]
[6] नस कैलासकूटभवनाद्भवत्पशुपतिभद्वारकपादानुगृहीतो बप्प
[7] पादानुध्यात श्रीजिष्णुगुप्त कुशली दक्षिणकोलीयामे गीतापाञ्चालिका -
[8] ----- गान्कुशलेनाभाष्य समनुदर्शयति विदितम्भवतु भवताम् -
[9] ----- स ----- विधिज्ञानादुपात्तायती रूपेणानुपमो गुणी
[10] -----, ----- इत्येवम्प्रयितोपि य प्रियहितम्प्रत्याद -
[11] ----- बलवत शत्रून्वभञ्ज स्वयमित्य -
[12] ----- छे ----- ह्मदनुमोदितेन तदात्वायति -
[13] ----- व्याप्रियमाणो ----- नुग्रहप्रवृत्तचेतसा महासा[मन्त]
[14] ----- देवेन यथायन्तिलमको भवताम्येपाञ्चोपकारायारु -
[15] ----- विण्ढरुदशभागम्प्रत्यारुल्लय भवद्द्वैवोपसहर्तव्य -
[16] ----- लेश्वरस्वामिन पूजा पाञ्चालीभोजनञ्च दिवसनियमेन -
[17] - य तिलमकप्रतिसंस्कारश्च कालानतिव्रमेणैव कार्य इत्येगे
[18] स्य पुण्याधिकारो व्यवस्था चास्मत्प्रसादोपजीविभिरन्पेर्वा न कैश्चिदप्य]
[19] न्ययारुणीया य कश्चिदेतामाज्ञामतिलङ्घ्यान्यथा कुर्यात्कारयेद्वा
[20] ----- क्रमकृतावश्यमेव दण्डो विधातव्यो येयस्म -
[21] ----- सभविष्यन्ति तेरप्यामीय इव ----- धिक्कारेस्मत्कृतत्र
[22] ----- स्य रक्षायामनुपात्तने च ----- हितेर्भवि[तव्य]
[23] ----- स्य देव -----
[24] ----- न इति -----

Abstract

The first three lines probably contained a verse in honour of Lakshmi and Vishnu. On this position it is necessary to read *abdhya* instead of *adrya*. The fact that a *Chakra* adorns the top of the stone makes it probable that the grantee was a Vaishnava. Lines 4-8 contain the preamble of the grant, and show that Jishnugupta acknowledged Dhruvadeva, of the Lichhavi race, who resided at Managriha as lord paramount. Unfortunately the word following Dhruvadeva's name, which has been rendered in the transcript by *purassare*, is not certain. Jishnugupta dates from the Kailashgiri palace, and addresses his edict to the *Gutā Pāncālā*, apparently a committee thus named, residing in the village of Dakshinakoli. The contents of the body of the inscription (ll. 9-24) seem to have been very similar to those of No. 9. They refer to the repairs of a watercourse (*tilamāla*) which had been first dug by some person whose name ended in *deva* (line 14), and the cultivators using it are ordered to pay an assessment (*undala*) of one tenth of the produce (line 16), to feed the Panchāli or Pancha worshipping deity whose name ended in *lesarasāmin*, and to provide for the repairs of the watercourse.

No. 11.—An undated inscription of Jishnugupta's reign.

On a stone supporting a parasol over an image of Chandeshvara,³³ which is placed on a quadrangular base in the south eastern corner of the enclosure of the great temple of Pasupati. The inscription originally consisted of thirty lines, twenty five of which have been preserved. Characters as those of the preceding inscriptions.

Transcript

| | | |
|--|-------------------------|---|
| [¹] सम्यग्ज्ञानादियुक्त | सक- | [¹¹] [ण्ड]स्फुटितसमाधानार्थमुद्दि- |
| [²] [ल]गुणगणं | क्षोभयित्वा | प्र- |
| [³] [धा]नम् | ब्रह्मादिस्थावरान्त- | [¹²] [इय] मुण्डशृङ्खलिकपाशुपताद्या |
| [⁴] जगदिदमखिलं | योगृज- | [¹³] यंपर्यदि वाराहस्वामिधर्म- |
| [⁵] दिश्वरूपम् | आजीव्य | सर्व- |
| [⁶] पुसा गिरितरुगहनं | य | करो- |
| [⁷] स्वरूपम् | पायात्तोद्य | प्रस- |
| [⁸] अ | स्मरतनुदहनच्छत्रच- | |
| [⁹] ण्डेश्वरो व. ॥ | रास्ति श्रीजिष्णुगुप्त- | |
| [¹⁰] स्य | प्रवर्द्धमानविजयराम्ये | आ- |
| [¹¹] चार्यभगवत्प्रनर्दनप्राणकौ- | | |
| [¹²] शिमेन | भगवत्तट्टाचण्डेश्वरस्य | |
| [¹³] कूपामे | प्रणालिकापाश्व | ख- |

Âcharya, the worshipful Pranardananprinakansika³⁷ as given to Varahasvamin, Dharma and to the Somahaddukas³⁸ in the congregation of the Munda sikhhalika³⁹ P supata Acharya fields of eighty measures for repair ing (the sanctuary of) the divine Chhatrachand svara and the spout of the watercourse in Kigrama The sites of the fields are described (as follows) In the village of Pikhuten mas in Samanodulaka twenty mas in Pagumaka five mas in the village of Po two mas, in the village of Khulapreng nine mas further fifteen mas

No 12 — Inscription of Sivalaya dated Srisalsla Sa rat 119

On a slab of black slate leaning against the wall of a small modern temple of Visl nu s seated in Lagantol Kftmudu The top of the stone shows a well carved relief which represents Nandi reclining on Kailasa

Characters as those of preceding inscription Execution and preservation in general good

Transcript

- [1] ॐ स्वस्ति श्रीमत्केलासकूटभवनात् लक्ष्मीलतालम्बनकल्पपादयो
[2] भगवत्पशुपतिभट्टाररूपादानुगृहीतो बप्पपादानुष्पात परमभट्टार
[3] कमहाराजाधिराजश्रीशिवदेव कुशली । वेशग्रामके प्रधानाग्रेसरासकल-
[4] निवासिकुटुम्बिनो ययार्हकुशलमभिधाय समाज्ञापयति विदितमस्तु भव-
[5] ता यथायद्दाम शरीरकोट्टमर्पादो[पयुक्त]श्चाटभट्टानामप्रविश्येनाचन्द्रार्का
[6] वनिकालिको भूमिच्छिन्नन्यायेनाप्रहारतया मातापित्रोरामनश्च विपुलपु-
[7] ष्योपचयहेतोरस्माभि स्वकारितश्रीशिवदेवेश्वर भट्टारकनिमितीकृत⁴⁰
[8] तदेवकुलखण्डस्फुटितसस्कारकारणाय वक्षपाशुपताचार्येभ्य प्रति
[9] पादितस्तेदेवमवगतार्थैर्भवद्भि समुचितदेयभागभोगकराहिरण्यादि
[10] सर्वप्रत्यापानेपामुपयच्छिदरेभिरेवानुपाव्यमानैरकुतोभयै स्वरू-
[11] र्मानुविधायिभिरितिकृतव्यताव्यापारेषु च सर्वेयमीपामाज्ञाश्रवणविधे-
[12] येर्भूत्वा मुलमत्र स्थानव्य सीमा चास्य पूर्वेण बृहद्मार्गो दक्षिणपूर्वमभ्य
[13] शिवी प्रणाली तामेव चानुगृह्य स्वल्प पत्न्या दग्निगतमभ्य तेहू पश्चिमे
[14] नापि तेहू उत्तरतस्यामपि चिशिमण्डातिलमरु उत्तरपूर्वतश्चापि सहस्र-
[15] मण्डलभूमिसंततो यावत् एव बृहद्मार्ग इत्ये सीमान्तर्भूतमिषय
[16] हरे भोद्विदिहेतो प्रतिवर्गं भारिकजना पञ्च ५ ध्यवसायिभिर्मे
[17] हीतव्या ये नेतामाज्ञाप्यतिक्रम्यन्त्या कुपुं कारयेयुर्वा तेग्माभिर्भूषण
[18] क्षम्यन्ते ये चास्मदूर्ध्वभूषणो भविष्यन्ति तेषि पौरुषहितपेक्षाया पुरातन
[19] कृतोय धर्मसेतुरिति तद[ग्राय] --- रवा --- सरशर्मा
[20] यगया चोक पूर्वदत्तो द्विजातिभ्यो यन्नाद्य धुपिष्टि[र मही मरीम]
[21] तां श्रेष्ठ दानान्तेषोनुपालन ॥ पठि र्वासरसणि रग्मो मोदति भू]
[22] मिद आग्नेना चानुमन्ता च तान्ये नरके वीत ॥ इति सत्यमा
[23] मा दत्ताश्चाव रागपुत्रजपदेवः सन् ११९ कान्यून शुद्ध दिश दक्षिणाम्

Transcript.

- [¹] -- भद्राधि -- [प] शुपतिभट्टारकपादानु-
 [²] गृहीतो वप्पपा[दानुध्यातः] परममाहेश्वरपरमभट्टा-
 [³] रकमहाराजाधिरा[जश्री शिवदेवः कुशली] - अतन्नामे प्रधानपुरस्तरा-
 [⁴] न्तर्वकुटुम्बिनः कुशल[माभाष्य] गुप्तवभु धयि-
 [⁵] द्धामो भगवत्पशुपतौ सु-रितसु - न सर्वे विना --
 [⁶] मनुरोधायि -- वि-
 [⁷] ह्यपरः --
 [⁸] टिरहितो --
 [⁹] भयच --
 [¹⁰] पञ्चापराधकारिणां -- राजकुलानाम् -- कल्पत्रादि सर्व - य-
 [¹¹] स्वार्यसङ्घस्य -- शिवदेवविहारचतुर्द्विगार्पभिक्षुसङ्घासमा-
 [¹²] भिरतिसृष्टः सीमा चास्य पूर्वोत्तरेण श्रेष्ठिनुल्लू - श्रीगुप्तमध्यमाली तस्याः किञ्चित्पू-
 [¹³] वेण वृहदात्म्या दक्षिणमनुसृत्य [वृह] ह्रा - मिपूर्वदक्षिणेन[वे]ष्टयिता -- म-
 [¹⁴] मार्गस्तदक्षिणमनुसृत्य सरलवन [ग्राममार्ग] स्त -- सृत्य --
 [¹⁵] लिकक्षेत्रपश्चिमकोणादक्षिण[पश्चिम]मनुसृत्य श्रीविदूरिकविहारस्य सन्धौ
 [¹⁶] मरिमक्षेत्रपश्चिमात्म्या दक्षिण[त्वा] -- छद्मभूदक्षिणेश्वराम्बतीर्थक्षेत्राणां सन्धिः
 [¹⁷] -- दक्षिणकोणात्किञ्चित्पश्चिमद्वत्वा मित्तभूमे -
 [¹⁸] दक्षिणमनुसृत्य तत्पूर्वदक्षिणात्म्या ः पश्चिमद्वत्वा किञ्चिदुत्तरञ्च ततः पश्चिम-
 [¹⁹] मनुसृत्य च निष्पृष्टदक्षिणपश्चिमकोणादक्षिणद्वत्वा लोप्रिद्वामकगौष्ठिकक्षेत्रम्
 [²⁰] दक्षिणकोणात्किञ्चित्पश्चिमद्वत्वा ह्युप्रिपाञ्चालिकक्षेत्रम् -- ल्या दक्षिणमनुसृत्य
 [²¹] -- राभूमेरुत्तरपूर्वकोणे ह्युप्रिगामी वृहत्पथस्तत्[पश्चिममनु]सृत्य ह्युप्रि --
 [²²] -- स्त - रोधोनुसृत्य मेरुणि - [स्ति]लमकस्तद्वाम -- मधिरह्य --
 [²³] -- कसारेणोत्तरपश्चिममनुसृत्य - नी -- तक्षेत्रन्ततः
 [²⁴] -- [श्व]रदेवं पूर्वदक्षिणात्म्याः पश्चिमद्वत्वा लोप्रि -- तक्षेत्रन्ततः
 [²⁵] -- स्तस्योत्तरञ्च वृहदारामस्य पूर्वमुखे महापथः -- द्वत्वा वृह -
 [²⁶] -- कोणादधोवतीर्थ वनपर्यन्तमुपादाय -- तस्त -
 [²⁷] -- स्तस्थोतोनुरारेण श्वश्रतीर्थ -- गगर - र्थ
 [²⁸] -- दारापानुसारेण श्रेष्ठि -- लिन्या
 [²⁹] -- महारो यदि कदाचिदार्पसङ्घस्य शि -- र्यस --
 [³⁰] तदा प - मा -- वारणीयमापणकराधिकमा -- एवा-
 [³¹] र्यभि -- त्येवमवगतार्धरस्मत्पादोपजीविभिरन्यैर्वीर्यप्रस्ता[दिन्य]या न
 [³²] -- माशामुत[द्व्यान्वया] कुर्यात्कारयेद्वा -- स्मृतराज मर्णयो
 [³³] ये -- भूमिपालास्मैरप्युभयलोकनिरवशुगुणार्थभिः पूर्व-
 [³⁴] राजविहितो विशिष्टः प्रसाद इति प्रयत्नरस्तम्भवरिपालनीय एव यनो
 [³⁵] धर्मशास्त्रवचनमहर्षिर्बहुधा दत्ता राजभिस्तगरादिभिः यस्य यस्य यदा भूमि-
 [³⁶] स्वस्य तस्य तदा कलमिति । स्वमाता । दूतकृत्वा भट्टारकश्रीशिवदेव ।
 [³⁷] संवत् १ [४] ३ ज्येष्ठ शुद्ध दिवा त्रयोदश्याम् ।

No 14 — An inscription dated Sriharsha Samvat 145

On a stone placed near a water conduit close to the temple of Manjughosha or Minanitha at Lalitpattana. It is very badly mutilated and has lost a great many lines at the top. It would seem that it refers to the repairs and to the right to use a watercourse (*tilamala*). The name of the king who issued the edict has been lost. The *ditāla* is the Yuvaraja, or heir apparent the illustrious Vijaya deva and the date, the third day of the bright half of Pausha, Samvat 145. The letters closely resemble those of the preceding inscriptions and leave little doubt that it belongs to Sivadeva himself.

Transcript

- [1] — — — — —
 [2] ----- स्त्रस्त्रान्तेरप्यमु जानदिरस्माकमन्यथा -----
 [3] ----- प्यमुपलपन च कुमार्या प्रसाद वि ----- सास -----
 [4] ----- यूपग्रामे यूचि ----- मा प्रतिपादित -----
 [5] ----- ज्ञाखोरगनस्तस्यान्तरे चागूतगनेत्वत्तिका चाघाटा -----
 [6] ----- विध ----- मपराध कृत्वा प्रपलापित कोटस्थानम -----
 [7] ----- निवेद्य यथापूर्वमनुष्ठातव्यं तिलमकसमीपे च -----
 [8] ----- त्रौ दिवा चा ----- त्केश्वितत्परिपन्थिभिरन्यैर्वा न विरोधनीयस्तद्विरोधक -----
 [9] ----- [द्विरेव] गृहीत्वा राजकुलमुपनेतव्या तिलमक ----- कार्यञ्च यदुत्पद्यते -----
 [10] [ते] नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तधा विभज्य परिभोक्तव्यो गिम्बल्याञ्चालिकैरे[को भा]
 [11] [ग] द्यास्त्राञ्चाप्याञ्चालिकैरेको भागस्तेष्वप्याञ्चालिकैरेको भागो यूक्त्व्या[ञ्चा]लिकैस्त्रयो भागा
 [12] -- पाञ्चालिकैस्तेको भाग इत्येवमवगतार्थेर्भवद्विरनुमन्तव्यमेतच्छासन --- [म]
 [13] नागपि न लङ्घनीयो ये लेतामस्मदीयानाञ्जामतिक्रम्यान्त्यथा कुर्यु कारयेयु[र्ग]
 [14] [स्मा]भिर्दृढ [न क्ष]म्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरापि पूर्वराजस्यतिपरिपाल
 [15] [ने] व्यवहितमनोभिर्भाव्य [य]था चाह ये प्राक्तनावनिभुजा जगतीहिताना धर्म्या स्थिति
 स्थितिकृता[म]
 [16] नृपालपेयुर्लक्ष्म्या समेख सुचिरनिजभार्ययैवा प्रेक्षापि वासवसमा दिवि ते वसेयुरिति शुभमस्तु
 [17] दूतको युवराजश्रीविजयदेव । सप्त १४५ पौष शुक्ल दिवा तृतीयायाग ।

No 15 — Inscription of Jayadeva, dated Sriharsha Samvat 153

On a slab of black slate 1 4' by 3 4' placed behind the bull or Nandi, opposite to the western door of the temple of Pasupathi. The stone is ornamented with a lotus and buds. The character is a modified form of the Gupta alphabet. Execution good. Preservation in general excellent.

Transcript

- [1] अथशतम्यव्यव्याप्ता त्रिसमयसदृशस्त्रिप्रतीतस्त्रिलोत्रीराता त्रेतादिहेतुस्त्रिगुणमयतया व्यादिभिर्ब
 विगतेल । त्रिद्योतेषोपेतमूर्दा त्रिपुरजिदाजितो निर्दोषपरिवर्तो प[स्थो]नृ[स्त्रि]गुल-
 [2] त्रिदशपनिनुत --- तापनोभूत ॥ [१] सप्तद्रावणमूर्धपद्मिनिपरव्यासक नूढामणिश्रेणीसङ्गनि
 निश्चालामकतया लङ्घाम्पुनाना पुत्री । --- द्व[न्यपराक्रम] ---
 [3] --- सद्गता श्रीवाणागुरदोयरा पद्मपते पादागव पादुव ॥ [२] सूर्याङ्गममपौवा ममुरय
 भगवत्तम लेभे ततोर्माददशगुभक्त[र्त्ता] नृपतिरपि तव श्रीविभुधिर्भूत । '

- [¹] जात ----- विदितो भूमिपः सार्वभौमो भूतोस्माद्विश्वगश्च प्रबलनिजबलव्याप्तविश्वान्त-
 रालः । [³] राजाष्टोत्तरविह्वलितितिभुजस्तस्माद्यतीत्य क्रमात्सम्भूतः सगरः पतिः -----
 [²] -----[साग]रायाः क्षितेः । जातोस्मादसमञ्जसो नरपतिस्तस्मादभूदङ्गुमान्त श्रीमन्तमजी-
 जनन्नरवरो भूपं दिलीपाद्यं [⁴] भजे जन्म ततो भगीरथ इति ख्यातो नृपाञ्जनरे भूपाला -----
 [⁵] -----[जातो] रघोरप्यजः श्रीमनुज्ररथस्ततो दशरथः पुत्रैश्च पौत्रैस्तमं राजोष्टावपरान्वि-
 हाय परतः श्रीमानभूलिच्छविः ॥ [⁶] अस्त्येव क्षितिमण्डनैकतिलको लोकप्रतीतो महाना -----
 [⁷] -----प्रभावमहताम्मान्यः सुराणामपि । स्वच्छं लिच्छविनाम विभ्रदपरो वंशः प्रवृत्तोदयः श्रीमच्च-
 द्रकलाकलापधवलो गङ्गाप्रवाहोपमः ॥ [⁸] तस्मालिच्छवित परेण नृपतीहित्वा प-
 [⁹] -----रं श्रीमान्पुष्पपुरे कृतिः क्षितिपतिर्जातः सुपुष्पनतः । साकं भूपतिभिस्त्रिभिः क्षितिभृता त्य
 क्तान्तरे विशतिं ख्यातः श्रीजयदेवनामनृपतिः प्रादुर्बभूवापरः ॥ [¹⁰] एकादशक्षिति-
 [⁹] -----[त्य]क्तान्तरे विजयिनो जयदेवनाम्नः ॥ श्रीमान्बभूव वृषदेव इति प्रतीतो राजो-
 त्तमः सुगतशासनपक्षपाती ॥ [¹¹] अभूततः शङ्करदेवनामा श्रीधर्मदेवोऽप्युदपादि तस्मात् ।
 [¹⁰] श्रीमानदेवो नृपतिस्ततोभूततो महीदेव इति प्रसिद्धः ॥ [¹²] वसन्त इव लोकस्य कान्तः शान्तारि-
 विग्रहः । आसीद्वसन्तदेवोस्मादान्तसामन्तवन्दितः ॥ [¹³] अस्यान्तरेऽप्युदयदेव इति क्षितीशाङ्गा-
 तास्त्रयो-
 रश [तत]श्च नरेन्द्रदेवः । मानोन्नतो नतसमस्तनरेन्द्रमौलिमालारजोनिकरपांशुलपादपीठः ॥ [¹⁴]
 दाता सङ्घविणस्य भूरिविभवो जेता द्विपत्तंहतेः कर्त्ता बान्धवतोषणस्य
 समवसाता प्रजानामलं हर्त्ता संश्रितसाधुवर्गविपदा सत्यस्य वक्ता ततो जातः श्रीशिवदेव इत्यभिमतो
 लोकस्य भर्त्ता भुवः ॥ [¹⁵] देवी बाहुबलाढ्यमौलिरिकुलश्रीवर्मचू-
 ढामणिख्यातिहेपितैरिभूपतिगणश्रीभोगवर्मोद्भवा ॥ दैहित्री मगधाधिपस्य महतः श्यादित्यसेनस्य
 या व्यूढा श्रीरिव तेन सा क्षितिभुजा श्रीकसदेव्यादरात् ॥ [¹⁶]
 तस्माद्भूमिभुजोऽप्यजायत जितारतेरजय्यः परै राजश्रीजयदेव इत्यवगतः श्रीवत्सदेव्यात्मजः ॥ सागी
 मानधनो विशालनयनः सौजन्यरत्नाकरो विद्वा[न्सक]चिराश्रयो
 गुणवता पीनोऽरुवक्षस्थलः ॥ [¹⁷] मादहन्तिरामूहदन्तमुसलधुण्णारिभूभृच्छिरोगौडोद्भादिकलिङ्ग-
 कोसलपतिश्रीहर्षदेवात्मजा ॥ देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूता
 कुलैर्षेनोद्भा भगदत्तराजकुलजा लक्ष्मीरिव ह्माभुजा ॥ [¹⁸] अत्रश्रिया परिगतो जितरामरूप-
 काञ्चीगुणाद्यवनिताभिरुपास्यमान कुर्वन्सुराष्ट्रपरिपालनकार्यचिन्तां य सार्व-
 भौमचरितं प्रकटीकरोति ॥ [¹⁹] राज्यं प्राप्यसुखोऽजितद्विजनप्रत्यर्पिताग्याहुतिव्योतिर्जात-
 शिखाविजृम्भणजितैशेपप्रजापटुजं । विभ्रकण्टकवर्जितं निजभुजावष्टम्भविस्फूर्जितं
 शूरत्वात्परचक्रकाम इति यो नाम्नापरेणान्वितः ॥ [²⁰] स श्रीमाज्जयदेवाख्यो विशुद्धबृहदन्वयः ल-
 व्यप्रतापः सम्प्राप्तबहुपुण्यसमुच्चयः ॥ [²¹] मूर्त्तैरष्टाभिरष्टौ महयितुमनुलेः
 । स्वैर्दलैरष्टमूर्त्तं पातालादुत्थितं किं कमलमभिनव पयनाभस्य नाभे । देवस्यास्यासनायोपगतमिह
 चतुर्वक्त्रसादृश्यमोहाद्विस्तीर्णं विष्टर किं प्रविरुत्तितसिताभोजमभोज-
] येनैः ॥ [²²] कीर्णां किंभूतिरेषा सपदि पशुपतेर्नुसतोत्र प्रकाम मौलीन्दो किम्पयूयाः शरद-
 मभिनवा प्राप्य शोभामुपेताः । भक्त्या कैलासशैलादिमानिचयरुचः सानव किं
] समेता दुग्धाब्धेरागतः किं गलगरसहजप्रीतिपीयूषराशि ॥ [²³] राजः ॥ देवं बन्धितुमुद्यतो
 युतिमनो विद्योतमानशुतिः किं ज्योत्स्नापवला फणावलिरियं शेषस्य सन्दृश्यते ।

- [²²] अन्तर्दूररसातलाश्रितगतेर्देवप्रभावश्रिया [:] किं क्षीरस्नपनं विधातुमुदिता क्षीराण्वस्यो-
र्मयः ॥ [२१] विष्णोः पातालमूले फणिपतिशयनाक्रान्तिलीलासुखस्थादाज्ञां प्राप्योत्प-
- [²³] तन्यास्त्रिपुरविजयिनो भक्तितोभ्यर्चनाय । लक्ष्म्याः संलक्ष्यते प्राकरतलकलितोत्फुललीलासरोजं किं
वेतीत्यं वितर्कास्पदमतिरुचिरं मुग्धसिद्धाङ्गनानाम् ॥ [२२] नाली नालीकमेतन्न खलु समु-
दितं राजतो
- [²⁴] राजतोहं पद्मा पद्मासनाब्जे कथमनुहरतो मानवा मानवाभे पृथ्व्यां पृथ्व्यान् मादृग्भवति हृतजगन्मा-
नसे मानसे वा भास्वान्मास्वान्विशेषं जनयति न हि मे वासरो वा सरो वा ॥ [२३] इतीव
- [²⁵] चामीकरकेसराली सिन्दूररक्तश्रुतिदन्तपङ्कजा । राजीवराजीम्रति जीवलोके सौन्दर्यदर्प्यादिव स-
प्रहासं ॥ [२४] एषा भाति कुलाचलैः परिवृता प्रालेपसंसर्गिर्गोभिर्वेदी भेरुशिलैव कान्धनमयी
देवस्य
- [²⁶] विश्रामभूः । शुभ्रैः प्रान्तविकासिपङ्कजदलैरित्याकलस्य स्वयं रौप्यं पद्मचक्ररत्नशुभे पूजार्थमत्यु-
ज्वलम्^{१२} ॥ [२५] राज्ञः ॥ यं सौतति प्रकटप्रभावमहिमा ब्रह्मा चतुभिर्मुखैः पञ्च श्ला-
- [²⁷] घयति प्रणम्य चरणे षड्भिर्मुखैः षण्मुखः । यन्मुष्टाव दशाननोपि दशभिर्वक्त्रैः स्फुरत्कन्धरः तेषां
यस्य करोति वासुकिरल जिह्वासहस्रैः स्तुवन् ॥ [२६] ख्यात्या य परमेश्वरोपि बहते वासो
- [²⁸] दिशामण्डलं व्यापी सूक्ष्मतरश्च शङ्कुरतया स्थातोपि संहारकः । एकोप्यष्टतनुः सुरासुरगुरुर्व्या-
तत्रपो नृत्यति स्याणुः पूज्यतमो विराजति गुणैरेवं विरुद्धैरपि [२७] राज्ञः ॥ तस्येदं प्रमथा-
- [²⁹] धिपस्य विपुलं ब्रह्माब्जतुल्यं शुभं राजद्राजतपङ्कजं प्रविततं प्रान्तप्रकीर्णैर्दलैः । पूजार्थं प्रविधाप्य
तत्पशुपतेर्यत्प्रापि पुण्यमया भवत्या तत्प्रतिपाद्य मातरि पुनः संप्राप्नुयाद्भिर्विभम् ॥ [२८]
राज्ञः ॥
- [³⁰] किं शम्भोरुपरि स्थितं सप्तलिलं मन्दाकिनीपङ्कजं स्वर्गोद्धिन्ननवावुजेक्षणधिया सम्प्राप्तमग्नोर्हम् ।
देवानां किमियं शुभासुकृतिना रम्या विमानावली पयं किं कर्तुणाकरस्य करतो
- [³¹] लोकेश्वरस्यागतम् ॥ [२९] राज्ञः ॥ स्रोतःस्वर्गोपगाया किमिदमवतरल्लोलकल्लोलरम्य किं ब्रह्मोत्पत्ति-
पयं तलकमलवरप्रेक्षणायोपयातं । सम्प्राप्तं चन्द्रमैलेरमलनिजशिरश्चन्द्रविभं किमचेत्स्वं
- [³²] यद्वीक्ष्य शङ्का बहति भुवि जनो विस्मयोःकुलनेत्र ॥ [३०] श्रीवत्सदेव्या नृपतेर्जनन्या समं समन्ताप-
रिवारपथै रौप्यं हरस्योपरि पुण्डरीकं तदादरैः कारितमत्युदारम् [३१] पुष्पं पुत्रेण दत्तं शशिकर-
विमलं
- [³³] कारयित्वाब्जमुख्यं प्राप्तं शुभ्रं शुभञ्च स्वयमपि रजतैः पद्मपूजा विधाय । सर्वं श्रीवत्सदेवी निज-
कुलपवलाञ्छितवृत्तिन्दधाना प्रादात्कल्याणहेतोश्चिरमवनिभुजे स्वामिने स्वर्गंताय [३२]
कः कुर्ष्यान्कु-
- [³⁴] लजः पुमानिजगुणश्लाघामनिर्हृच्छया राज्ञा उत्कविनापि नो विरचितं काव्यं स्वंशाश्रयं । श्लो-
कान्यञ्च विहाय साधुरचितान्प्रातेन राजा स्वयं केहाहूभुजि नुदकीर्तिरुत्तमपूर्वामपूर्वामिमाम् ॥
[३३] योगैधमविधानबन्धुरभु-
- [³⁵] जस्तं वर्यन्यान्धयान् विहस्यपुनःकलवभृत्यतहितो लब्धप्रतापो नृपः दीर्घापूर्वाभिरामयवपुत्रि-
त्यमोदानितः पृथीपालयतु प्रकामविभरकीतानुरक्तप्रजाम् ॥ [३४] संवत् १५३ कार्तिक
शुक्ल नवम्याम् ॥

Translation

1. He is the three-eyed one, the three *Vīras* are his imperishable essence, he remains the same in the three (divisions of) time, he is felt in the three conditions (*yajñing, sleep, and dream*), he is the protector of the three worlds, he is the primary cause of the triad (*of sacred law*); he is fully praised by the three (*deities Brahma, Vishnu and Rudra*) and others, because he contains the three fetters (*greed, passion and vice*), his head is lived by the tripartite stream, (*Gāṇḍī*), himself unconquered he conquered (*the demon*) Tripura, through him the three objects (*of human life, merit, wealth and pleasure*) are accessible. He wields the mighty trident, he who is worshipped by the lord of the three ten gods (*Indra*) became the destroyer of

2. May the particles (*y dust*) from Pṛasūpati's feet protect you, which sanctify Laukī's town, because they firmly cling to the multitude of glittering crest-jewels fastened to the top of Rāvana's row of heads²² and which form a garland on famed Bānāśura's head.

3. Now from Sūrya, the great grand-son of Brahma, was born divine Manu, from him sprang Ikshvāku, from him king Vīkātshī. A king who ruled over the whole earth was born from him, his son was Vishagasya, who with his mighty host overran the universe.

4. Twenty-eight (other) kings passed by, then Sagara, the lord of the earth, was born. His son was king Asamanjaya from him descended Amāmat. That best of princes begot an illustrious king, called Dilīpa.

5. From him Bhagiratha, a famous lord of men, drew his origin. Then kings (ruled) From Raghu, Aja was born, from him Dāsāratha who rode on a lofty chariot. After eight other kings together with their sons and grandsons had passed, illustrious Lichchhavi was born.

6. A new great race, famous in the world, the chief ornament of the earth, increasing in prosperity, brilliant like the beautiful full moon, and similar to Gaugī's flood, which is to be honoured even by the gods that are great in majesty, and which bears the pure name Lichchhavi exists even now.

7. Kings following after that Lichchhavi are passed over, then an illustrious holy prince, called Supushpa, was born in Pushpapara²³. No account is taken of twenty-three kings succeeding him, then another famous king called illustrious Jayadov arose.

8. After victorious Jayadōva eleven kings came a famous king, a follower of Sugata's doctrine, known as illustrious Vṛishadōva.

9. From him was born Śaṅkaradōva, from him also Dharmadōva sprang. Then his son, the illustrious Mānadōva, became king after him he who is known as Mahidōva.

10. From him descended Vasantadōva, dear to the people like spring (*vasanta*), who finished the wars with his enemies, and was praised by his subdued feudal chiefs.

11. Afterwards came thirteen (*rulers*), sprung from king Udayadōva, and then Narōndradōva, who was proud, and whose footstool was covered with the dust from the row of diadems worn by numerous prostrated kings.

12. Then illustrious Sivadōva, honoured by men, became the husband of the earth, he who gave wealth in charity, possessed great riches, conquered his numerous enemies, gladdened his relatives, like Yama protected his subjects, greatly relieved the sufferings of pious men depending on him, and spoke truth.

13. That prince respectfully took illustrious Vatsadōvī to be his queen, as if she were Fortune, her the daughter of illustrious Bhogavarmān, who was the crest-jewel of the illustrious Vaimāns of the valorous Maūkhīrī race, and who by his glory put to shame

²² This line refers to the Purāṇic story according to which Ravana shook Lakṣmī taking it into his hand, and afterwards received a boon from Śiva.

²³ i.e. Lālāpatra or Pajua.

(all) hostile kings, and the grand daughter of great Âdityasena, the illustrious lord of Magadha

14 The son of that prince the subduer of his enemies, and of illustrious Vatsadivya known as illustrious king Jayadêva, unconquered by foes. Liberal he is and keeps honour as his only riches, far sees his eye. He is an ocean of politeness, he loves and long protects virtuous men. His chest is strong and broad.

15 That king wedded, as if she were Fortune, queen Rajyâmati, possessed of virtues befitting her race, the noble descendant of Bhagadatta's royal line and daughter of Sriharshadêva, lord of Gauḍa, Odra, Kalinga, Kosala and other lands, who crushed the heads of hostile kings with the club like tusks of his rattling elephants.

16 He, clothed in beauty, surpassing Cupid, worshipped by females adorned with beautiful girdles, and giving his mind to the duty of protecting his beautiful kingdom lives the life of a universal emperor.

17 He holds a kingdom where all the subjects' misfortunes are conquered by the spreading flames rising from the offerings made by Brâhmins who have received great happiness (from him), which is free from internal enemies, and which has been extended in consequence of the support of his arm, and by reason of his heroism he has received a second name Parachakrâkâma (greedy of the kingdoms of his enemies).

18 That prince named Śrî Jayadêva is descended from a pure and great race, has obtained greatness and acquired a large store of spiritual merit.

19 "Has a new lotus risen from the nether regions in order to worship with its eight petals the eight bodies of eight-formed (Śiva)? Or has the broad lotus seat of lotus born Brâhman come from the navel of Vishnu to be the throne of this deity (Paṣupati), because it mistook him for four faced (Brâhman)?"

20 "Have the ashes (covering) Paṣupati's (body) been scattered, while he violently danced according to his heart's desire? Or has autumn returned imparting brilliancy to the rays of the moon on Śiva's crest? Or have the table lands glittering with masses of snow, leaving Kailasa mountain, collected here out of devotion (to Śiva)? Or has a flood of Amrita lovingly come from the milk ocean out of affection for its kinsman, the poison on Śiva's throat?"

(The above verse is) the king's (own composition)

21 "Does the resplendent row of heads brilliant like moon light, belonging to shining Sesha who dwells in the furthest recesses of the nether world, and has risen to worship divine (Śiva), appear here? Or do I see the waves of the milk ocean that have come up to bathe in milk the majestic beauty of the Lord?"

22 "Or is it the full blown toy lotus formerly held by the hand of Lakshmi who, with the permission of Vishnu, enjoying his ease in Patala on the couch formed by the king of serpents is hastening up devoutly to worship the conqueror of Tripura?" Thus (uttering various questions) the young wives of the Siddhas (made the lotus) a pleasant object of their guesses.

23 "Forsooth this is not a lotus composed of (common) fibres, I am made of silver by the king. How oh men can the two lotuses of Śrî and of Brâhman, which do not possess a fresh brilliancy, rival me? On the broad earth not one (flower) like to me is found neither in the delighted hearts of men, nor in (the) Mânasa, neither the brilliant sun, nor the day nor the lake produces any difference in me.

24 Thus the lotus spake as if it were proud of its beauty, showing in derision, its golden stamina comparable to a row of teeth dyed brilliant red with minium, to all lotuses in this world.

25 "Thinking that this throne on which the deity rests, golden like Mount Meru was surrounded by the imperishable (seven) primeval mountains covered by snow (the king) himself

"This and the following verse contain a description of the great lotus dedicated by Jayadêva in Paṣupati's temple. The legend of Paṣupati has, as stated above, four faces and eight forms. It is not at random, but is taken for Brâhman.

"The poet went on to describe the brilliancy of the lotus. It is called by Jayadêva, and is compared to various substances, precious or supposed to possess extraordinary virtues, as the if it is possible to say.

"If it is always said of the lotus of the soul which has five petals of various colours symbolical of the pas-

caused an exceedingly resplendent silver lotus with brilliant, wide-opened petals to be made for the worship of Paśupati.' "

(The above verse is) the king's (own composition)

26—27. "That most worshipful Śhīṇu, whom Brahman, possessed of manifest glorious majesty, huds with his four mouths, whom six faced (*Kuṁdra*) bowing at his feet, praises with his six mouths, whom ten headed (*Rāḍana*) even glorified by hymns from his ten mouths, whom Vāsuki with glittering necks worships devoutly, singing his praise with a thousand tongues, shines even through qualities that are opposed to each other. For though, according to report, a supreme lord, he wears the sky as his garment, he pervades (*the universe*), and (*still is*) exceedingly small, though praised as the giver of welfare, he is the destroyer (*of the world*), though he is one, he possesses eight bodies, and though he is revered by gods and demons, he dances shamelessly."

(The last of these two verses is) the king's (own composition)

28 "May I obtain salvation, as I have caused to be made in honour of that Lord of the Pramaṭhas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahman's seat, and wide extends its expanding petals, and as out of devotion I have given to my mother that merit, which I obtained (*therby*) from Paśupati."

(The above is) the king's own (composition)

29 "Is this a lotus from Gangā's stream, which was growing in the water on Sambhu's head? Or (*is it*) a lotus that has come desiring to see the water roses newly opened in heaven? Or is it a beautiful, lovely row of ears of the blessed gods? Or is it the lotus descended from the hand of compassionate Lōkēśvara (*i.e. Aralokiteśvara*)?"

(The above verse is) the king's (own composition)

30 "Is this the descending stream of heavenly Gangā, beautiful on account of its restless waves? Or is it the lotus from which Brahman sprang, come to see the best of earthly lotuses? Or has the pure moon placed on Siva's forehead approached this spot? Such doubts arose in the minds of the people, when they gazed on it with wondering wide opened eyes."

31 This very precious silver lotus, placed over Hara's (*Linga*),²⁶ together with the lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadevi, the mother of the king.

32 The merit (*which her son gained*) by dedicating the chief lotus that is resplendent like the rays of the moon, and (*which he*) presented to her²⁷ as well as the merit which she herself obtained by worshipping the lotus with (*gfts of*) silver illustrious Vatsadevi, who is pure in thought as becomes her race, has presented to her husband, the deceased king for his welfare.

33 What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhakīrti, out of affection for the king, wrote the above original (*entirely*).

41 May the king who is able to ensure security and welfare who takes care of his relatives, who is surrounded by loving sons, wives and servants and who has obtained greatness, long protect in good health and joyfully the country where the subjects are rich according to their desire, and loyal.

On the ninth day of the bright half of Karttika Śmuvāt 153

No. 16 — An inscription of Jyotimalla dated Nepāla Śmuvāt 523

On a slab of sandstone to the left of the western door of Paśupati's temple, inside the court. Characters Nivari. Ornaments on the slab a trident between two Nandis. Preservation good, but lower portion damaged. Language very incorrect Sanskrit, and towards the end Nivari Nivari portion not copied.

²⁶ The poet tries to prove that the lotus resembles the shrine of Paśupati. As the latter is of gold, so the centre also of the lotus is golden, and as the temple is surrounded by snowy mountains, so the petals of the lotus are made of silver.

²⁷ At present too a large silver lotus in a square frame is suspended by a chain from the ceiling just above the Linga of Paśupati. In shape it exactly resembles the lotus at the head of the inscription. It is possible that it dates from Jayadeva's time and is identical with the one described in this inscription.

²⁸ See above p. 24

Transcript.

श्रीश्रीनेपालखण्डे सरुलमलहरे व्यापिनं पुण्यभूमौ शंभुं श्रीवत्सलेशं परमपशुपतिं पञ्चवक्त्रस्वरूपं ।
श्रीवाग्मन्यास्तटाले वरुणदिशि वरे वासुकीनागपूज्यं [तं चाहं] नौमि निखं मुनिं जनसकलैर्वंदितं
पादयुग्मं ॥ [१] ॥

श्रीसूर्यवंशप्रभवः प्रतापः श्रीपट्टवन्तः स्थितिमलदेवः ।

राजलदेव्याः पतिरिन्दुमूर्तिस्तस्यात्मजः श्रीजयधर्ममलः ॥ [२]

विद्वज्जनाम्भोजविकाशभानुर्विपक्षराजोन्नतचिन्तहारी ।

श्रीवीरनारायणमूर्त्तिरेष श्रीधर्ममलो युवराजसिंहः ॥ [३]

तस्यानुजो गुणनिधिः सुकृतैकसिन्धुश्चिन्तामणिः क्षितिरुहोपमदर्शनानाम् ।

भूदेवदेवपरिपूजनसाभिलाषो भ्राता तु मध्यजवरो जयजोतिमलः ॥ [४]

तस्यानुजो मदनरूपसमानदेहः सत्गुन्दरीहृदयपद्मजभानुमूर्तिः ।

सन्मानदानगुणलक्षणभूषिताङ्गो भ्राता कनिष्ठरुचिरो जयकीर्तिमलः ॥ [५]

उदण्डक्षितिपालमण्डनमणिः सन्नोतिरत्नाकरो धर्माधर्मविवेकचारुचतुरः श्रीशंभुभक्तः सदा ।

पुण्यानामभिलाषचित्तसततं बाञ्छाप्रदो धार्मिको देवश्रीजयजोतिमलनृपतिः संसारदेवीपतिः [६]

स्वस्तिश्रीश्रीपशुपतिचरणरुमलधूलिधूसरितशिरोरुहश्रीमन्मानेश्वरीवरलब्धप्रसादितप्रणमदवनिपति-
मुकुटकोटिपत्राकुररुचिरचरणपल्लवचानक्यप्रभृतिविद्यावदातसमस्तराजनीतिरत्नाकरनिखिलगान्धर्वविद्यागु-
रुपरममहेश्वररघुकुलकमलवनप्रकाशनैकभास्वरदेवद्विजगुरुचरणाराधनैरुदभावपङ्कदर्शनाराधनैकचित्त-
सरुलार्थिजनकल्पतरुसर्वगुणैकनिधानदेवनारायणावतारश्रीपद्मचलक्षिखरोपरिधर्मालयस्थानाश्रितश्रीधर्म-
धातुवागीश्वरमूर्तिस्वयभुचैत्यभयस्थापनमहाकीर्तिभारनतविविधविहृदावलीसमलङ्कृतश्रीश्रीरघुवशावतंसमहा-
राजाधिराजपरमेश्वरपरमभट्टारकश्रीमत्श्रीश्रीजयजोतिमलदेवेन लक्षाहुतिमहापद्मपूजाभिर्गणगुरुमातृगणदे-
वताः समाराधयित्वा श्रीदेवपट्टनमहास्थाने श्रीश्रीपशुपतिभट्टारकस्य प्रासादोपरि सुवर्णकलशावरोपणप्रतिष्ठा
कृत्वा ॥ तस्य राज्ञः ॥

जामाता जयभैरवेति नृपतिर्भूपालचूडामणिर्नाशास्त्रविचारणेकनिपुणः सद्भारतीभूषितः ।

दाता धैर्यगुणेन भूषिततनुः सखेन भीष्मोपमो लोके प्रीतिकरः परार्थपसिकः श्रीजीवरक्षापतिः ॥

श्रीजोतिमलहृदयनन्दनयक्षमलः सर्वाङ्गसुन्दरवपूरातिमञ्जुवाणिः ।

भक्तापुरीनगरवासिनसौख्यकारी दुर्भिक्षदुःखभयहारणदेवमूर्तिः ॥

जयलक्ष्म्याः सुतः श्रीमान् सुनयः पुण्यवत्सलः ।

जयन्तराजेति विख्यातो जयलक्ष्मीपतिः सुधीः ॥

अनेन पुण्येन च तस्य भूयात्सहस्रवर्षापुरहार्यकीर्तिः ।

नरेश्वरः श्रीजयजोतिमलः सत्पुत्रपौत्रैः सहभूयवर्षैः ॥

सर्वज्जपालराख्ये त्रिभुवनदहने कामनाणे प्रयाते

माघे शुक्ले च कामे तिथिविदिते प्रीतियोगे च पुण्ये

वरे पूषाभिधाने मकररविगते युग्मराशौ शशाङ्गे

शम्भोः प्रागादशुद्धे कनकमण्यजनं तत्र संरोहणं स्यात्

INSCRIPTIONS FROM NEPÂL

Abstract

I' Invocation addressed to Pasupati.

II *Vaiśālī, Sāryavāsa* —

Sthitimalla married to RAJALLADEVĪ

DHARMAMALLA,
YuvarajaJOTIMALLA
and Samisradēvī

KĪRTIMALĪA

Yakshamalla Protector of
Bhaktapuri (Bhūtagam)

Jayantarāja

Daughter Jivarakshā
married to Bharava

III Description of Jyotimallā

The ornament of the race of Raghu supreme king of great kings great lord and sovereign, the illustrious, famous Jyotimallā who is adorned by the various honorific titles (*bhūdāyaka*) viz., he whose head is covered by the dust of glorious Pasupati's lotus feet, 'he who has obtained favour through a boon granted by glorious Vināyaka', 'he whose tender feet are made resplendent by the crests of the diadems of loving princes, he who is an ocean of all kingcraft (taught) by Chinakya and other learned men he who is master of the whole science of music, 'he who is the ardent devotee of Siva he who is the only sun able to unclothe (*the flowers*) of the lotus thicket of the race of Raghu he who is intent on worshipping the feet of Brahmins', gods and of his Gurus, 'he who is exclusively engaged in studying the six kinds of philosophy, 'he who is a tree of Paradise for needy men he who is the only vessel of all virtues, he who is an incarnation of Nārāyaṇa for (the destruction of) the Demons, he who is bending under the load of fame gained by the restoration of the Tope of Svayambhū and of the image of glorious Dharmadhātuvagīśvara** (Mañjuśrī) placed in the sanctuary on the top of famous Padmāchala**

IV *Object of grant* to record the dedication of a golden *Kālā* on the temple of Pasupati at Devapattana on which occasion a *Lālāśālā* was offered to Ganesa and to the Mothers (*Mātṛigana*)

V *Date* Nepālī Samvat 533 (*tribhuvana dahana, Lālabāna*) on the 13th lunar day (*Karnatī*) of the bright half of Mṛghaśirā Sunday under the constellation Punarvasu, while the sun stood in Makara (*Cyrcorn*) and the moon in Gemini, during the conjunction called *Pṛit*

No 17 — *An inscription of Śīlharāja of Lalitpattana dated 1297 A.D. 757*

On a slab in the wall of a temple of Rāh and Krishna standing opposite the palace in Lalitpattana. Characters Nepalese
Language Sanskrit and in the last portion Devanāgarī Preservation good

Transcript

ॐ नमो गोपालाय ॥

ब्रह्मणे गृजते विश्वस्थितो पालयते हरे । रुद्ररूपाय कल्पान्ते नमःपुण्य विमूर्तये ॥ १ ॥
प्रावीण्यप्रथित प्रनामप्रथितप्रार्थिपृथ्वीपतिप्रोदामप्रमदोघलोचनपद्मप्रारपवारीनिधि ।

जात श्रीहरिनिहदेनूपतिर्दाताज्जदातान्वये सम्प्राप्त वधुना नृपेण समतो यो वृत्तिदाता सताम ॥ २ ॥
यस्यान्ववायजलपावुदियाय राजचन्द्रे महेंद्र इव तत्र महेंद्रमल ।

येनार्थिरूपनरूपा गुणसागरेण राजन्वती वसुमती महती भूरा ॥ ३ ॥

यप्रोदप्रभवप्रतापपतिता प्राकृषिता ब्रजतो भेनु शेन्दरीं विहाय नगरीं त्यक्त्वा पुनः सुन्दरीम् ।

* * * Talukdāśī who seems to have been Jyotimallā's husband.
** A sanctuary of Mañjuśrī is mentioned in the T. P. of Nārāyaṇa, on a small hill near the head of the T. P.
** Padmāchala is a hill to the south west of Kāmkhala, on which the Tope of Svayambhū is situated. See Wright's T. P. 23.

यस्याचारविचारपौत्रपरव्यसास्तमया गिरस्तस्य क्षोणिपते' प्रतिद्वमहस केनोपमेयं यश ॥४॥

अस्यात्मजोजनि महीतलकल्पवृक्षो राजा विराजितयशः शिवसिंहदेव ।

भूमीभुजा समरसीमि महाभुजेन शेमं क्षणेन रिपवो बहवो विनष्टाः ॥ ५ ॥

येन क्षोणिभुजा प्रयाणसमये पादातसेन्योच्छलद्गूलीजालसमुत्थिनेन तमसा व्योमान्धकारीकृतम् ।
कूर्मो मर्मणि चूर्णितोपि नितरां धने कथञ्चिद्दरा शेष-शेषदशाज्जगाम सहसा सर्वसहा नि तहा ॥६॥

तनयोस्य विनयपूर्णो बभूव कर्णोपमो भूमो । हरिहरसिंहनरेन्द्रो वतुधाचन्द्रो नभूवा[सौ] ॥ ७ ॥

अरीणाबिहन्ता यश पारगन्ता सुशील-समन्ताज्जयन्ताधिकश्रीः ।

स्वतातानुगोपितेज गुरुषो नभूवावनीमण्डले चण्डरोचिः ॥८॥

इन्द्राणीव सुरेश्वरस्य दयिता पश्येव पद्मापते, वैदेहीव रघूत्तमस्य गृहिणी गौरीव गौरीपते ।

तस्य क्षोणिपतेर्बभूव महिषी भव्या भवानीतमा राज्ञी लालमती सती गुणवती प्रायो रतिर्भारती ॥ ९ ॥

पौरन्दरी दिगित नूतनभानुविमं सौन्दर्यकाननगजाननमग्निरेव ।

पुत्रं पवित्रमथ सिद्धिर्नृसिंहमल सा राजपुत्रतनया जनयाम्बभूव ॥ १० ॥

येनाकारि विपक्षपद्मलदृशा दृश्वरिभिर्वारिधिर्येनाधारे जगत्त्रयोपरि शरच्चद्रावदात यश ।

बाल्योपक्रम एव विक्रमवसनस्याधुना पौरुषे श्रीमत्सिद्धिर्नृसिंहमलनृपतेर्मुद्धे समर्थो हि कः ॥ ११ ॥

यद्गुमीपालगद्गाजलविमलयश-पूरकूर्पूरपूरैः ब्रह्माण्डे पाण्डुरेऽस्मिन्समजनि रजनीनायको निष्कलङ्क ।

तर्कि भूसेवकोभूमुखकमलमिषादेव यस्यामृताशु सोय दीर्घायुरास्तामधिधरणिमणि सिद्धिपूर्वो

नृसिंहः ॥ १२ ॥

दानाल्पीकृतकल्पवृक्षगारिमा सीमा च तेजस्विना श्रीमानद्भुतकीर्तिपुलकमहिमा भीमानुज साहसे ।

दोर्दण्डद्वयचण्डिमान्तगलितप्रत्यर्थिपृथ्वीपतिः श्रीमत्सिद्धिर्नृसिंहमलनृपतिर्वीरि सवोपरि ॥ १३ ॥

प्रातिष्ठय च युधिष्ठिराधिकतर निष्ठा वसिष्ठाधिका कीर्त्ति कांसिककृत्तिरापतिमातिस्तस्याधिका वर्त्तने ।

वाणी व्याससमा रमा स्थिरनमा रामाभिरामाकृति श्रीमत्सिद्धिर्नृसिंहमलनृपते किञ्चाम यन्नाद्भुतम् ॥ १४ ॥

कदाचिदेतेन महोन्नतेन मठ कृत कोपि धनैरनेके ।

श्रीबालगोपालविरामभूमिर्बिर्कुर्वतामर्षधरा जगन्नाम् ॥ १५ ॥

यो मेरुमन्दरमेन्द्रहिमाद्रिविन्ध्यकैलासशैलशिखरभ्रममातनोति ।

किञ्चास्य हेमकलशानवलोक्ष्य देवैः सन्दिह्यते कनकधामनि पर्वतेन्द्रे ॥ १६ ॥

हर्षान्नेपालवर्षे स्वरशरतुरगैरङ्किते फाल्गुनीये पक्षे प्राप्ते बलक्षेमगुरुदिवसे शङ्करर्क्षे दशम्याम् ।

चक्रे जाम्बूनदीयैर्गुरुतरकलशैर्भास्वरैरेकविंशे नेपालक्षोणिपाल प्रथितभुजबलो भूषण तन्मठस्य ॥ १७ ॥

युद्धारम्भ कृतोस्मिन्पि शुभदिवसे शत्रुभिर्पुद्गशौण्डैर्दुष्टैः कोटोत्तरद्व, कुटिलनृपभैरवद्वैः कोटिसख्यैः

लीलामात्रेण शत्रूनपनयत तदा पार्थिव पार्यतुल्य कोट निर्मोचयिला नमुचिरिपुरिवानन्दसन्दोहमाप ॥ १८ ॥

राजसूय इवारब्धो मध्यस्थेन महीभुजा । विशिष्य शेषनागोपि न शक्तो यस्य वर्जने ॥ १९ ॥

आचार्यो यव मर्यादापैर्द्यौर्दार्पदयानिधि । विश्वनाथ उपाध्यायो विश्वनाथ इवाभवत् ॥ २० ॥

यो मेरुभूपर इवातिगुरुर्गारिण्या योसौ महार्णव इवातिमहान्महिम्ना ।

यो व्यासवद्विबिधैर्दिकमन्त्रपाठे यो निष्ठा भुवि वसिष्ठमहर्षिकल्प ॥ २१ ॥

यात्रायाता मञ्जुपत किञ्चन्तो विद्यावन्तो जञ्जपूकायिवन्त ।

नानादिभ्यः पण्डितैरभ्युपेत सत्रे तस्मिन्मण्डप मण्डित ये ॥ २२ ॥

दास्यातारौ कल्पितौ तत्र सत्रे द्वो द्वो द्वारि द्वारि देवर्धितुष्यौ ।

भूपाभुतो विदिपा दर्पहन्ता मेता तेषा विश्वनाथो मनीषी ॥ २३ ॥

आरब्धे शशिना नृपेण विधिना सत्रे पुरा गोरवादेमे स्वाण्डवखण्डन समतनोद्गाण्डीवकोदण्डयान् ।

अस्मिन्तिद्विनृसिंहमल्लनृपते सत्रे घृताजीर्णतः किम्भूयासमितीव मुञ्चति शिखी वापानि धूमच्छलात् ॥२४॥
 चत्वारिंशदिनान्पासीन्महासोमो महोत्सवः ।
 श्रीमत्सिद्धिनृसिंहेन कलिकर्णेन कारितः ॥ २५ ॥
 सम्भार सवैवस्तूना राजसूये यथा श्रुत ।
 तथैव तत्र सत्रेऽपि जातस्तदधिकोऽपि वा ॥ २६ ॥
 रत्ने स्वर्णे गवादौ करितुरगधने भूषणे दिव्यवस्त्रे दासीदासे निवासे विविधरसमये भक्ष्यमात्रे पवित्रे ।
 चत्वारिंशदिनानि क्षितिपकुलमणेरस्यपद्मे प्रसन्ने वाणी तत्रोल्लास प्रतिपलमधिका देहि देहीति मात्रा ॥२७॥
 पामरीबलयकुण्डलादिकं दृष्टपूर्वमपि येन न कश्चित् ।
 तेन तत्र नृपते प्रसादतो भिक्षुणा निजतनौ समर्पितम् ॥ २८ ॥
 देव्यान्नेव गृहाणि दिव्यवसुधारत्नानि दिव्याम्बर दिव्यान्नेव विभूषणानि सदयो दिव्यानि रत्नानि च ।
 नेपाले प्रचरन्ति यानि वस्तुधावस्तूनि दिव्यान्पत्तो श्रीमत्सिद्धिनृसिंहमल्लनृपतिः सर्वाणि नान्यार्पयन् ॥ २९ ॥
 यानि दृष्टानि वस्तूनि न श्रुतानि कदाचन ।
 तानि दत्तानि सर्वाणि तत्र सत्रे महीभुजा ॥ ३० ॥
 येनाकारि जगच्चयोपरि मठो होमोपो कोष्ठाहुतिर्दत्ता स्वर्णशतद्रुषी प्रतिदिन किंकिन्न दत्तं धनम् ।
 दत्तस्तण्डुलपर्वतापि विधिना कल्पद्रुमोप्यद्रुत श्रीमत्सिद्धिनृसिंहमल्लनृपतिः कर्णावतारो ध्रुवम् ॥ ३१ ॥
 विद्यामन्त क्रियन्तो विविधगुणभूतः केपि विद्याविहीना नानादिभ्यः समेता श्रुतनृपतिगुणा भिक्षोः
 लक्षसंख्या ।
 तेषामन्नेः सुवर्णैः, गुललिनवसनैर्भूषणार्थैर्द्विनौघैर्दारिद्र्य वारयित्वा नृग इव मुमुदे देवकृत्योवनीन्द्रः ॥ ३२ ॥
 कर्णः कन्यातनूजो बलिरपि विदितः किन्तु दैतेयजन्मा पाषाणो देवताना मणिरजनि महादारु देवद्रुमोऽपि ।
 तान्तौ राजा नृगोऽपि प्रथितभुजबलो भार्गवो मानृहन्ता कोन्यो धन्यो वदान्यो जगति विजयते सिद्धिपूर्वा-
 नृसिंहान् ॥३३॥

नृत्यानि गीतानि मनोहराणि वाद्यानि हृद्यानि च कावुकानि ।
 भञ्जानि वस्त्राणि विभूषणानि सर्वाणि जातानि च तत्र सत्रे ॥ ३४ ॥
 यावच्चन्द्रदिवाकरावुदयतो यावन्महीमण्डल
 यावत्पर्वतनन्दिनी पशुपतेरुत्तमत्र मालिगनि ।
 यावज्जन्तुः कलिन्दयोरपि गुप्ते तावद्दरीवर्तन्ते,
 श्रीमत्सिद्धिनृसिंहमल्लनृपतेरेषा पक्षोत्तरी ॥

॥ अथ नेपालभाषा लिख्यते ॥

समन् ७५७ काल्मणमामे शुद्धपक्षे दशम्या तिथी चार्द्रपूरपुनर्वसुनक्षत्रे आयुष्मान्पद्मे नृसिंहनि
 कामरे च कुन्द कोन्धाहनि यत् याउन देवता स्थापन याउन नियन्त्रण मगुरि छाग्य देवो दयस्वर आय-
 प्रयाय दुना । रोव ७ पोवि वू रोव रेहा पवित्र ३ खोगमार वू रोव श्रेय १४ तत्रपर वू रगर छि १
 यय छि बाटिका च तेषा ररगानन नित्यपूजा निग्राहको याउन बुगाधन बुगापानन ईशपानन मन छोपके
 गन्तव्यो धोरे कालिक ललि घेर ५ छि धोरे जन्मेदा छोपके कृष्णाष्टमी कुन्द यात्रमत छोपके धनं
 जुगे भूय रोव गु ९ पय्यारो वू रोव व्या ८ वारा पलि रोव १२२१११ १२ गुप्तपद्मे वू रोव जेग ७
 रोमोर वू पत व्या वरगानन काल्मणशुद्धपूजागीर्णनपराधिसा दोल्पासा जेव नृसिंहनिमा कुन्द स्नान-
 पावा भाषाट शुद्धदशमी कुन्द शयनपूजा देवशयन पाचरे भारग दृष्टदशमी कुन्द परिशरीय
 भारग कृष्णाष्टमी कुन्द जमाष्टमीपूजा यात्रमत छोपके कालिक भूद्धदशमी कुन्द उद्यान पूजा रगी

ब्राह्मनेयातं दंश गुये फ ९० जावय विय ध्व छपतक जुरो । भूय रोव श्खू १६ ध्वे वू रोव स्व ध्वा वू
ध्वतेय वरसानन कार्तिक लछि चेकन कुड पुन ६ । श्छिनियपात १२० चाकमत छ्छोयके माल भूय
निश्राव दछिना यात मगाडाव तडा रोव डा ५ न्यखुव-

Abstract

I *Invocation to Gopîla* (vs 1)

II *Vamsâali* (vs 2-14)

Harisimha

in whose family was born

Mahendramalla

Śivasimha

Harīharasimha married to *Lālamati*

Siddharisimha [NS 757 and 1637]

III *Object of inscription*, to record the dedication of a temple (*matha*) of Bāla Gopîla (Krishna), which was ornamented by twenty one spires and *lalavas* (vs 15-17). On the day of the dedication the king fought certain unnamed enemies, who besieged the fortress (of Lalitapattana), and drove them off (vs 18). These two auspicious events were celebrated by offering a *Kotydhuta* (Tāntrika) sacrifice (vs 31) under the superintendence of Visvanatha, the king's Upādhyāya (vs 20), and by giving duly two hundred gold mohars (*varna*) (vs 31) during forty days (vs 25) to the priests, by presenting 'a mountain of rice' (*tandulā aravā*) and 'a tree of paradise' (*kalpadruma*), food and other gifts to Brahmins and beggars. The Nīṣāri portion mentions the details of the grants and allowances made to the temple, viz

- 1 A field (*vaṃ*) called *Poṃ* of seven *Ro* or $\frac{1}{12}$ of a *Bija*,⁶⁰ about one third of an acre.
- 2 A field (*vaṃ*) called *Paṇḍham* of seven *Ro*
- 3 A field (*vaṃ*) called *Lhorāgār* of three *Ro*
- 4 A field (*vaṃ*) called *Thaṇadhara* of fourteen *Ro*
- 5 An irrigable field of inferior quality (*lharal ha chhi vātūḍā*) called *Thanthachhe* for the purpose of the daily worship of the Nīṣāri lioma, of illuminating the temple (*chāḍ ramatā*) for three days every year on the occasion of the festivals (*yāṭam*) of Matsyendranātha and Indra of burning daily one *Pala* (*pla*) of *Ghi* during the month of *Kārtika*, of illuminating the temple on the Krishnajanmāṣṭami (*Śrāṇa vātū* 8)

Further

- 1 A field (*vaṃ*) called *Yampyālo* of nine *ro*
- 2 A field (*vaṃ*) called *Kāl apali* of eight *ro*
- 3 A field (*vaṃ*) called *Gustali* of twelve *ro*
- 4 A field (*vaṃ*) called *Klunor* of seven *ro*, for the purpose of swinging the image of

Moreover

1 A field (am) called *Thie* of sixteen ro

2 A field called *Thvām* of three ro, for the purpose of expending in the month of *Kārttika* daily six *kudis* of oil and of providing with that quantity 20 lamps,

Finally, a field called *Nyakhu* of five ro, for the purpose of giving fees and food to the Brahmins

IV Date, the tenth lunar day of the bright half of *Phālguna*, Nepāla Samvat 757 (AD 1635), a Thursday, conjunction *Āyushman*, under the *Ārdra* and *Punarvasa* constellations (vs 17 and beginning of *Nivāri* portion)

No 18 — An inscription of *Pratapamulla* of *Katmāndu*, dated *Nepālī Samvat* 769

On a slab in the wall near the southern door of a temple of *Vishnu* close to the royal palace in *Katmāndu*. This temple is apparently the building mentioned in the inscription. It is an octagon, and has three stories

Characters *Nivāri*, language *Sanskrit*, and *Nivāri* in the concluding portion which has not been copied

Transcript

आसीच्छ्रीसूर्यवंशे रघुनृपकुलजो रामचन्द्रो नृपेश तद्वंशे नान्यदेवोऽन्यतिरभवत्तत्सुतो गङ्गदेव ।
 तः पुत्रो भूभूतसिंहो नरपतिरतुलस्तत्सुतो रामतिहस्वज्ज श्रीशक्तिसिंहो धरणिपतिरतो भूपभूपालसिंह ॥ १ ॥
 तस्मात्कण्ठाटचूडामणिरिव हरयुतिसिंहदेवोऽस्य वंशे भूप श्रीयक्षमल्लो नरपतिरतुलो रत्नमण्यमुष्मात् ।
 तस्माच्छ्रीसूर्यमल्लो ह्यन्यतिरभूत्तत्तनूजो मराठ्यो मल्लो भूतस्य पुत्रो रिपुगणविजयी श्रीमहेन्द्राख्यमल्ल ॥ २ ॥
 तस्माच्छिवसिंहो भूदरिहरसिंहमुतस्तस्मात्
 तस्मालक्ष्मिनृसिंहो नरसिंहपराक्रम — — — ॥ ३ ॥
 तस्मात् श्रीमद्यतापो नरपतिरभवद्भूपभालालीपु न्यस्तत्पादाखिन्दद्द्वारसविलसद्रेणुभिर्भूषणानि ।
 योऽर्थात्कूतिखासाकिरमिति स्ववंशे भोऽभूपस्य देशाज्जगद्देवावदीन प्रतिदिनमपरे य भजन्ते नरेशा ॥ ४ ॥
 भक्तग्रामनरेशमल्लनृपतिर्दत्तमेभेन भिया भेजेसौ वसुधा जहार सुदृढ स धार्य दुर्ग पुन ।
 श्रीमदुम्बरशाहभूपतिबल विध्वस्य हला बल श्रीमत्तिद्धिर्नृसिंहमल्लनृपतेर्जघाह दुर्गास्लीम ॥ ५ ॥
 आस्ते काप्यमरावतीव विलसदन्तीन्द्रदिग्गगना युक्ता स्वर्णमयी विहारनगरी सा राजधानी परा ।
 श्रीमच्छ्रीकमलाधिका मधुपतेरिन्द्रेण तुल्यस्य च प्रसिद्धिर्नर्निर्जितस्य नवपुष्पारायणस्यापि च ॥ ६ ॥
 लक्ष्मीनारायणस्तस्माद्वीरनारायणस्त
 पुत्री रूपमती तस्य प्राणनारायण सुत ॥ ७ ॥
 तेष रूपमती सती गुणवती स्वर्णश्रुति सन्मतिर्मांशकुञ्जरगामिनी प्रणयिनी साक्षात्परा रुक्मिणी ।
 आसीत्सर्वगुणा विनुरूपते श्रीमद्यतापस्य सा पत्नी प्राणतमा यथा जलनिधे पुत्री जगन्पापिन ॥ ८ ॥
 कर्णाटी रत्नघाटी कुचरुनरुघटी कामलीलकवाटी मङ्गलद्वारकोटी हरितदृशकटी चारुदेहानुपाटी ।
 नाभा राजमती महारसवती भूपन्यास्य सा भूता भोगवशूटिका किल हरेर्भामिव जीताधिका ॥ ९ ॥
 समर्प्य कृतवान्प्रतापनृपति सद्योऽपि नैरतयो प्रासाद वसुपथप्रसदृश भुज्राष्टके शोभिनम् ।
 नानाचिन्तासजित सममिद सद्देजयन्तेन च होमाद्वैरकरोऽभूत्निष्कृतिमनोरम्य प्रतिष्ठाधिपम् ॥ १० ॥
 सन् ७६९ फाल्गुन शुद्ध षष्ठ्या नियो अनुगपानक्षत्रे हर्गयमेगे नृहृदयनिगते

Abstract

I *Vamsâvâh*. In the Solar race, in the family of Raghuv, was born RANA In his family was born—

Nānyadātva
|
Gangadātva
|
Nṛisimha
|
Rāmasimha
|
Saktisimha
|
Bhūpālasimha
|
Harasimha**

In his family was born—

Yakshamalla
|
Ratnamalla
|
Sāryumalla
|
Amarumalla
|
Mahendramalla
|
Śivasimha
|
Hariharasimha
|
Lakshminrisimha
|
Pratīpa

married to Rūpamati and Rājamati

Pratīpa took (vs 4-5) the province of Kūtakhisākram from the Bhottas, i.e. the Tibetans, he took Eṣāvadīn prisoner. The king of Bhātgim Nareśāmalla (Narendramalla) presented him with an elephant. He defeated the army of Dambarasahāh, an ancestor of the present Nepālese Gorkhā line, who ruled over Gorkhā in 1633-42 A.D. He defeated the army of Siddhinrisimha (No 17) of Lalitapattana, and took his fortresses. Rūpamati was descended from the Rīyas of Vihāra (Behar), whose line is given as follows

Nārāyana
|
Lakshminārīyana
|
Viranārāyana
|
Rūpamati Prānanārīyana.

** The name is given as Harayutsimha, which for metrical reasons has probably been used for Harasimha.

Pratāpa's second wife Rājāmati came from a Karnāta family

II. *Object of the inscription*, to record the consecration (*pratishthā*) of an octagonal (*asapatripadmasadriśa*) temple with eight Śikhara (*śringa*) built for the sake of the two queens, on which occasion the usual *Homas* were offered.

III. *Date*, the sixth lunar day, of the bright half of Phālguna (Nepāla) Samvat 769, a Thursday, under the constellation *Anurādhā*, conjunction *Harshana*

No. 19.—An inscription of Pratāpamalla, dated Nepāla 778

On a slab of black stone, 4' 9" by 2' 6", standing in the court of the temple of Paśu-Pati, decorated by a *triśūl* between two Nandis. Letters Nivāri, language Sanskrit. Preservation good

Transcript.

श्री ३ भवानीशङ्कराभ्या नमः

नला गिरीन्द्रतनया प्रलयानलाभां भालोलसललितचन्द्रकलाभिरामाम् ।

महप्रतापनृपतिः स्खलुलप्रकाशां वंशावली सुतनुते विमलां कवीन्द्रः ॥ १ ॥

श्रीविष्णोर्भयनाम्बुजाञ्जिजगतीपापान्तकर्ता रवि प्रोद्भूतस्त्रिमिरौघवारणघटाविद्रावणः केसरी ।

कालाकाशदिशा प्रकाशनिपुणः कन्दर्पदर्पापहस्तानन्दं सरसीरहेषु तनुते मैत्री विचित्राकृतिः ॥ २ ॥

गाम्भीर्यादिगुणेन सागरसमो धैर्येण विन्ध्याचलः सौन्दर्यप्रकरेण दैत्यदलनो रूपेण कामोपमः ।

जातो भूमितले ततोतिविमले वैवस्वताख्यो मनुर्मर्यादा रचिता सत्ता समुचिता कीर्तिप्रदा येन वै ॥ ३ ॥

तदंशे विमले बभूव धरणीचन्द्रो दिलीपो हि यो देवेन प्रमथाधिपेन तुलना प्राप प्रचण्डे रणे ।

यस्य प्रौढतरप्रतापदहने नित्यं द्विष शेरते दृष्ट्वा तस्य कलेवरं सुविमले कामेन दग्धं वपुः ॥ ४ ॥

जातस्सन्पुसत्तमो रघुरिति ख्यातस्ततो वीर्यवान् बाणामैः परिमथ्य शक्रहृदयं कीर्तिः स्थिरा स्थापिता ।

यस्य प्रौढतरप्रतापतपनत्रासेन सदा कृता वृष्टिस्तेन धनेश्वरेण ललिता कार्तस्वरी भूतले ॥ ५ ॥

जातो भूपवरस्तव कलिहरः श्रीमानजो वीर्यवान् दुष्टानां किल दर्पणहारणविधौ प्रोद्भूतकण्ठीरवः ।

सिद्धानां प्रतिपालकः प्रतिपलं दानैः — — — स्मनः पश्चादिन्दुमतीवियोगजनितक्लेशाब्धिमध्येपतत् ॥ ६ ॥

जातो देवतनुस्ततो दशरथः कन्दर्पदर्पापहः सेनापत्यमुपेय पङ्कपतितः शत्रुः कृतो निर्भरः ।

क्रूरः कोपस्तः प्रसारितभयो भेत्तुं गतः कृत्तिका पापे संसक्तचित्तः शनिरपि सहसा स्तम्भितो येन मार्गे ॥ ७ ॥

जातस्सत्तनयो महानययुतो रामोभिरामाकृतिः दानेन प्रचुरेण बद्धितगुणः ख्यातस्त्रिलोकीतले ।

इत्था यो जलधिं निशाचरभटानिर्जित्य लङ्कापुरी गत्वा रावणराक्षसं कलिकरं हत्वा वशे लब्धवान् ॥ ८ ॥

तत्पुनः सूर्यतुल्यो लव इति विदितो प्रोलसदानपुष्पैर्जातो भूचक्रशक प्रथितगुणचयः सम्मतस्सज्जनानाम् ।

शत्रूणां शासकोसौ प्रबलरणधराधारणादत्तभारो धर्मात्मा देवतुल्यो दशरथतनया निर्जिता येन संख्ये ॥ ९ ॥

जातः श्रीहरिसिंहदेवनृपतिः प्रौढप्रतापोदयः तदंशे विमले महारिपुहरे गाम्भीर्यरत्नाकरः ।

कर्त्ता यः सरसामुपेय मिथिला संलक्ष्य कृष्णप्रियो नेपाले पुनराश्रयेभवयुते स्थैर्यं विधत्ते चिरं ॥ १० ॥

मानिक्यप्रतिमप्रतापपटलैरादीप्तलोकजयो मुकापंसिंहसहस्रोभयशोकवृन्देन संशोभितः ।

पक्षयाकृतिकर्णवारणगिरिपामावनव्याकुलः पारावारमिवेह यः परिहस्तस्याधाय चित्तेच्युतः ॥ ११ ॥

तत्पुनो यक्षमलः प्रबलरिपुहरेः कर्णतुल्योवनीशः सर्वासां नागरीणां नयनमुखकरस्तर्जदस्तज्जनानाम् ।

प्रोद्यदोदण्डचण्डाहतनिशितमहाखड्गपातैर्विपशान् क्षित्वा सदाः क्षितिशान्क्षितितलविषये प्रोलसत्कीर्तिचन्द्रः ॥ १२ ॥

तस्माच्छ्रीरत्नमलः समजनि विबुधाराधने दत्तबुद्धिर्दन्तीनां दानकर्त्ता प्रबलरिपुकुलोत्सादने पार्थतुल्यः ।

यदानाम्बुप्रवाहप्रकरविकसितां बाहिनीं वीक्ष्य नूनं गंगासंगाप्रवृद्धं प्रचलजलनिधिः प्रेमगर्वमुमोच ॥ १३ ॥

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पो नु प्रौढतरान्हिल धरणीपालान्महासङ्गरे गत्वा कान्तिपुरं चकार विमलं राज्यन्तु स्वर्गोपमम् ।
 श्रीसिद्धिहरपूर्वका हरवधूराधनेस्तद्वशे जाता भावदत्ता मुदा सुविदिता चाद्यापि या तिष्ठति ॥ १४ ॥
 प्रोद्यद्भौद्रप्रतापप्रचुरपरिलसत्कुम्भसोदपूर्णः कीर्णः पाटीरपकैः सितकरकिरणाकारकीर्तिप्रसारः ।
 मित्राणामत्र शैलं किमपि विरचयन्पूर्वपूर्वागतानां तन्मुखः सूर्यमलो नरपतितिलकः प्रादुरासीत्प्रवीरः ॥ १५ ॥
 तस्मान्मलनरेन्द्रनामधरणीपालो बभूव प्रभुः प्रौढतप्रवलप्रतापदहनज्वालावृताहम्करः ।
 यस्यारातिनितम्बिनी मुचकिता शुष्यन्मुखाम्भोरुहा स्थिता पञ्चतगवहरेतिविषमे दैन्यं सदाभ्यस्यति ॥ १६ ॥
 पुष्पैर्ध्वजपद्मदानविपुलेर्गौरीपदाचांकलैः संजातस्तु महीन्द्रमलवमुधारजं ततस्तःसुतः ।
 येनेमां किल काश्यपीं वसुमतीं रत्नेन पूर्णां वरां दत्त्वा भूमिसुराय स्वर्गमवने कीर्तिः स्थिरा स्थापिता ॥ १७ ॥
 श्रीयामे भक्तपूर्वं विनिहितसहासस्वरूपप्रतिष्ठा भावैर्निर्जित्य देवीं कलिकुलुगरीं देवदर्यापहन्त्रीम् ॥
 आनीय स्वर्गतुल्यं रचितगृहवरे स्थापिता येन पूर्वं नित्यं तत्पूजनेन त्रिभुवनललितां सिद्धिमुग्रामवाप ॥ १८ ॥
 तस्माच्छ्रीशिवसिंहनामनृपतिर्जातो धरामण्डले नेपालक्षितिपालभालतिलकः कन्दर्पदर्यापहः ।
 संसारणवतारणाय सततं नित्यं भवानीपदध्याने दत्तमनाः समस्तविदुषां मध्ये प्रसिद्धक्रियः ॥ १९ ॥
 वैरिस्त्रीनयनाब्जनिर्गतजलधारागुम्फितैः वै शस्ताः सान्द्रकवधरन्ध्ररुधिरैर्नदाः समासादिताः ।
 तासां संगमसम्भवं सुविमलं तीर्थं प्रयागाद्वयं । यत्र स्नानकृता प्रलब्धमनिशं शत्रुक्षयं सत्कलम् ॥ २० ॥
 तस्माद्गिरिरासिहो नरपतिसिंहो बभूव भूपालः ।
 गच्छति जलनिधिपारं कीर्तिरैकाकिनी यस्य ॥ २१ ॥
 धत्ते गैरिकरागविभ्रमभयं यस्य प्रतापोत्तरो यत्कीर्तिर्गुणपर्वतोपरिसरी कौतुहलं यच्छति ।
 एतेनैव तु हेतुनास्य तु गुणान्विजाप शैलोत्तमान् दूरस्थाः प्रपलाय्य सन्निधिममी कुर्वति यद्वैरिणः ॥ २२ ॥
 श्रीलक्ष्मीनरासंहनामनृपतिस्तस्मादभूत्सन्मतिः बाणाग्रैः परिपन्थिप्रन्यनकरः कारुण्यपुण्याकरः ।
 यन्दृष्ट्वा खलु वैरिगणंविता कम्पाकुला सर्वदा प्राणेशस्य सुजीवितं मम विभो देहीति संयाचते ॥ २३ ॥
 अष्टाशास्त्रपि यत्प्रतापतपनस्यालोक्य निर्योदयं दीप्तात्मापि दिवानिशं भृशमहो विश्वान्धकारापहम् ।
 आत्मानं सहसा समीक्ष्य मनसा होनं हठाद्वर्हयन् सायं सायमयं स्वयं दिनमणिर्द्विनिम्बुधौ मज्जति ॥ २४ ॥
 श्रीलक्ष्मीनरासंहभूतदिवप्रस्थानकालोद्यते देवैः शंखमृदंगभेरिपटहृन्वानैर्दिशः पूरिता ॥
 प्रोढाः शूरतराः प्रदारितरिपोर्ब्रह्माण्डचण्डोलसन्मार्गणैव विनिर्गता सुयमिताः प्राणास्त्रयोस्यामलाः ॥ २५ ॥
 तत्पुत्रोसौ कबीन्द्रः क्षितिपतितिलकः श्रीप्रतापाभिधानः संग्रामे वैरिगणप्रवलतरलसद्वर्षदावानलामः ।
 तर्कालंकारकौशाद्रुसकलमहाशास्त्रमागं प्रवीणो नानागद्यानवद्यामुललितकवितानन्तरीरजभूमिः ॥ २६ ॥
 मोदिन्यामुदधौ सरस्सु सरितामध्ये गिरो कानने यस्य प्रौढतरप्रतापतपनस्यालोक्य दीप्तिं पराम् ।
 अयुक्तकर्षमेवैष्य संप्रति सभासाद्यापकर्षाश्चिरादैर्बैः खर्वयशाः प्रशाम्यति हटान्मनः समुद्राभ्रति ॥ २७ ॥
 दृष्ट्वा तस्य प्रताप तपनमनुपमं हन्त हृष्टो विवस्त्रान्मेने ब्रह्माण्डभाण्डध्रमणविधिकृतं श्रान्तमेव श्रमौघम् ।
 व्यस्ताहोरात्रिभेदं त्रिभुवनभवनं व्याप्तमेनं विदित्वा किञ्चायं चक्रवाकः शिथिलयति शुचं सर्वतः
 सर्वबीजं ॥ २८ ॥
 शस्त्रे शास्त्रवरे सदा सुखकरे सङ्गीतविदावरे सानन्दं किल केलिकर्मकुशलव्यापारकण्ठीरवः ।
 स्वर्गं भूमितले तथा दशदिशाम्प्रान्ते गिरौ कानने कोप्यसीति निगद्यते मम समो राजेन्द्रचूडामणिः ॥ २९ ॥
 नेपाले संवत्सेस्मिन्व्यगिरिमुनिभिः संयुते माघमासे सप्तम्यां शुक्लपक्षे रविदिनसहितं रेवतीशुक्लरात्रौ ।
 योगे श्रीसिद्धिसिंहे रजतमणिलसत्स्वर्णमुक्ताप्रवालैरैकीकृत्य प्रदत्तं हयशतसहितं येन दानं तुलाख्यम् ॥
 इति श्रीमहाराजाधिराजश्रीश्रीराजराजेन्द्रकबीन्द्रजयप्रतापमलदेवविरचिता निजवंशावली समाप्ता
 माधुर्यदिबिचित्रताखिलपदन्यासेर्महाराजिणी संक्षिप्तेन कबीन्द्रभूमिपतिना वंशावली निर्मिता ।
 प्र्येक किल कीर्तिशौर्यनिखिलमौढप्रतापादिकं भूपानं रचितुं विमृश्य त्रिपुणं शको न वा वावपतिः ॥ ३० ॥

Abstract

- I *Invocation to Bhavānī and Śaṅkara*
 II *Vamsāvalī*, composed by king Pratāpamalla, a prince of poets —

Vishnu

Śūrya

Manu Vaivasvata,
 From him were descended,

Dilpa

Raghu

Aja

Dāśaratha

Rāma

Lava

In his race were born,
 Harisimha,
 who dug tanks in Mithilā and settled in Nepāla

Yakṣhamalla,

(falsely here called his son)

Ratnamalla

Śūryamalla

Narendramalla

Mahindramalla

who brought an image of Devi from Bhūtgim

Śivasimha

Hariharasimha

Lakṣmīnarasimha

Pratāpamalla

III *Object of inscription*, to record the presentation of a *Tulāpuruṣa*, i. e. the king's own weight in gold, silver and pearls, together with one hundred horses

IV *Date*, the 7th day of the bright half of Māgha, Nepālī Sukt at 778, a Sunday, constellation Revatī, conjunction Siddhi

No 20 — *An inscription of Rudhīlākṣmī, dated Nepālī Sukt at 810.*

On a slab in the wall of a great temple of Śiva, close to the palace in Kātmīndū On the upper portion of the same stone is found a hymn to Śiva, in the Bhujanga metre, composed by Śrī śrī-jaya Bhupālendra-malla who describes himself as follows

Śrīmat pūṣpaticharan ikamaladhulūḥ saritasīroruḥa — śrīmānśaravahīnadaratāvaralabdha-prasāda — dēdīpyamānamānonnatasīratāgī utasīratā — ratikulatilaka — hanumat līlāreja — nepālīkara — mahārājadhīrāja — sakalarājachakra Uṣara

Letters Nivṛti, language Sanskrit Preservation good

Transcript

देवी श्रीरुद्रलक्ष्मी विमलकुलभवा नीतिमार्गे निविष्टा शिष्टाचारिकभूमिस्त्रिभुवनजननीपादलक्षप्रतादा
 संभोत्तमो जन्मभूतिभिरप्यै सेविनस्याति — विख्याता व्यक्तकीर्तिर्जगति विजयते सद्यगानन्द-
 दात्री ॥ १ ॥
 नेपालक्षितिपालभालतिलको विद्वद्गुणालङ्कृतो दानोद्वेककृतातिरेकमहिमः प्रौढप्रतापोन्नत ।

देवो यत्तनयो नयोदयलसत्कीर्त्तिप्रचार श्रिया भूपालेन्द्र इति प्रयामुपगतो भूपो वरीवर्त्तते ॥ २ ॥
 नेपालब्दे गगनधरिणीनागयुक्ते किलोर्जे मासे पक्षे विधुविरहिते सुद्वितीयातिथौ सा ।
 कृत्वा देवालयमपि रवौ ऋदिलक्ष्मी प्रसन्ना चक्रे देवी सुविधिविदिता शङ्करस्य प्रतिष्ठाम् ॥ ३ ॥

Abstract

I *Object of inscription* to record the consecration of a temple of Siva, built by queen Riddhikālakṣmī, the mother of king Bhūpālenḍramalla

II *Date*, the 2nd lunar day of the dark half of Kārttika, Nepāla Samvat 810 (1690 A D)

No 21 —An inscription of Śrīmānāsa, dated Nepāla Samvat 792

On the lintel of the door²³ of the temple of Avalokiteśvara in Bungmati (see above No 6)
 Letters Nivāri, language Sanskrit Preservation good

Transcript

श्रीलोकेश्वराय नम

मत्स्येन्द्र योगिना मुख्या शाक्ता शक्ति वदन्ति यम् ।

बौद्धा लोकेश्वर तस्मै नमो ब्रह्मस्वरूपिणे ॥ १ ॥

नेपालाब्दे लोचनच्छिद्रसप्ते

श्रीपञ्चम्या श्रीनिवासेन रात्रा

स्वर्णद्वार स्थापित तोरणेन

• सार्द्धं श्रीमलोकनाथस्य गेहे.

Translation

"Praise to (that Deity), bearing the form of Brahman whom the Śikṣins best of ascetics, call Matsyendranātha and the Banddhas Lokeshvara!

On the fifth day of the bright half of Magha (*śrīpañchamī*) of the year of the Nepāla era, (marked) by the eyes (2), the openings (9) and (the number) seven (7) king Śrīnivāsa placed a golden door and toraṇa in the temple of glorious Lokanātha"

No 22 —An inscription of Princess Yogamati, dated Nepāla Samvat 843

On a stone in the inner wall of a small temple of Rādhā and Kṛṣṇa situated close to the palace in Lalitapattana

Letters Nivāri language corrupt Sanskrit

Transcript

यन्माभीसरतीरुहे समजनि ब्रह्मा जगत्सृष्टिकृत् यपाद्गन्धुजतो ववाह जगतामालम्बिनी स्वर्णदी ।

येनाधारि धरा वराहवपुषा दष्टापकेनोच्चैः प्रत्युद्वाञ्चनीरदापिहचये तस्मै परस्मै नम ॥ १ ॥

सजलजलदनील कामिनीप्रेमशील कलितभुवनलील कसचानूरकाल ।

सुललितवनमाल मोक्षमार्गेकताल भवतु मम मुदेसौ सर्वदा नन्दबाल ॥ २ ॥

आसीत्सिद्धिर्नृसिंहमलनृपति सूर्यान्वये कीर्त्तिमान्नेपाले ललिताभिधाननगरे पौरान्तदा पालयन् ।

गोपीनाथपदारविन्दमधुषो वाचस्पतिर्द्वौवर ससार जलबुद्बुदोपममसो हित्वा गतो जगद्बीम् ॥ ३ ॥

तस्यात्मजो भूपतिरप जातः श्रीश्रीनिवासो ननु श्रीनिवात ।

तापानलो वैरिमहीरुहाणां स राजतेतीव गुधाकरेव ॥ ४ ॥

तस्यात्मजो योगनरेन्द्रमल्लो मलेन्द्रचानूरहनून्यवीर्य ।

कन्दर्पसौन्दर्यभिनिन्दिरूप रराज भूमाविव देवराज ॥ ५ ॥

दोलपर्वतमसारभिगम्य तत्र विष्णुभवने सह ताभि

एवमिदमितिसनीभिरयच्छत् वेदाव प्रति समाहितचिन् ॥ ६ ॥

²³ The door is made of gilt brass plates and is covered by silver. The arch or toraṇa above the door which is likewise made of brass, encloses three images of Lokeshvara.

तस्यात्मजा योगमती बभूव निमेषचिह्नं लक्ष्मीरिवापरा ।
 सुवर्णकुम्भापुता नागहस्त यज्ञान्तरे ज्ञानकृतेन पूता ॥ ७ ॥
 तस्या प्रसूत इव शक्तिधरोम्बिकाया लोकप्रकाशनृपतिर्विराज धीर ।
 विष्णो पद स गतवान्नमणीयरूप हहेति लोकमसकृज्जननी विहाय ॥ ८ ॥
 लोके किञ्च विलक्ष्यतेऽद्भुतरुचि प्रासादराजो महाभानातोरणमोहनावलिभरो जमीतलेहायुत ।
 भृङ्ग हेममयैर्मनोज्ञकलशै सज्जवालयैवो ————— वसमीरणेन च भुवि शृंग सुमेरोर्वभौ ॥ ९ ॥
 अन्धे रामप्रजेश्वरास्पवसुभिर्मणिं सिते पक्षके शूले चोत्तरफाल्गुने शशधरे वारे द्वितीयातिथौ ।
 [पुत्रार्थे] कुर्वते सुधाशुवदना पाषाणदेवालयम् कृष्ण राधिकया सहाय — — — कृत्वा प्रतिष्ठाकरोत

Abstract

I *Invocation to Vishnu—Krishna*

II *Vansâtals,*

Siddhinarisimhamalla king of Lalitapattana, became an ascetic and went to dwell on the banks of the Gangâ (Benares)

|
Srinivasa

|
Yoganarendramalla went with his twenty one wives to Dolaparpata and died in the temple of Vishnu

|
Yogamati

|
Lokaprasasa, died before his mother

III *Object of the inscription:* to record the consecration of a temple of Rûdha and Krishna built by Princess Yogamati in memory of her son

IV *Date* 2nd lunar day of the bright half of Magha Nepala Samvat 843 (1723 A.D.) a Monday, constellation—Uttaraphalgunâ, conjunction—Sula

No 23 —An inscription of Queen Lalitatripurasundari date Lalitama Samvat 1878

On a pillar supporting a Nandi placed opposite the western door of a temple of Tripurasara on the road from Katmandu to Lalitapattana close to the river Yugmati
 Letters Devanâgarî language Sanskrit Preservation good

Transcript

श्रीगणेशाय नमः

स्वस्ति श्रीमद्विराजचक्रचूडामणिमरीचिनीराजितचरणतलनुहिनगिरिवरासन्नमहाचीनरीमपय-
 न्तनेपालदेशजयजनितयशोराशिविशदिताशामण्डलस्य श्रीगौरसाचलापीशाश्रीमन्महाराजाधिराजश्रीश्री-
 नारायणशाहदेवस्य पोत्रो दयादाक्षिण्यादिप्रधानगुणनिधानश्रीम महाराजाधिराजश्रीसिंहप्रतापशाहजनयो
 निखिलमहीपालमोलिमालालालितपादपीठ श्रीमन्महाराजाधिराजश्रीरणबाहादूरशाहदेव शतरुद्रास्वर्ण
 वतीतरद्विणीपर्वन्तवारुणेन्द्रदिग्भागासाम्राज्यविख्यातमूर्तसत्पूतपूर्व समजनि
 युद्धे रुद्र प्रतापे खिरखिलभुवो रक्षणे बागुदेव- स्थागे कर्णे क्षमायां क्षितिरखिलजनानन्दने पूयंचन्द्र ।
 मये धर्मं गुरूपे रतिपतिरपथस्यापिना दण्डधरो नानादेवस्वरूपो जयति रणबाहूद्रशाहो नृपेन्द्र ॥

तस्य पुत्र सकलगुणगणाभिरामप्रजारज्जनानुकृतरामावतार श्रीमन्महाराजाधिराजश्रीगीर्वाणयुद्धवि-
 क्रमशाहदेव प्रतीतस्तदात्मजे सकललक्षणशोभिते श्रीमन्महाराजाधिराजश्रीराजेन्द्रविक्रमशाहदेवे मेदिन्या
 पालयति श्रीमद्रणबाहादूरशाहदेवपट्टराज्या श्रीमल्लितनिपुरसुन्दरीदेव्या स्वभर्तुं स्वर्गसाधनप्रपातोक्त्या
 वेदविद्यानिपुणनानाविद्वन्मण्डलीप्रार्थनासञ्चारितगिचारनिश्चितधर्मप्रधानशिवलिङ्गादिदेवप्रतिष्ठादिकर्मन्त-
 या स्वैयानुमत्या तत्कार्यनिर्वाहानुगुणसामग्रीसम्पूतिसम्पादनक्षम भीमसेन मन्त्रीवर तत्साधने नियोज्य
 साप्रत तत्कर्मविधान नियुक्ता श्रीगुर्व्यादिब्राह्मणा वेदसतगजेन्दुमिते १८७४ वैक्रेमे शाके शुचिशुद्धनवम्या
 सोमान्विताया शिलाधिवासन कर्म यथाविधि सम्पाद्य तस्मिन्नेव शके भाद्रकृष्णनवम्या शुक्ले शिलाप्रवेश
 विधाप बाणस्तरनागभूमिते १८७५ शके माघमासि तृतीयाया गुरौ शिवलिङ्गादिदेवप्रतिष्ठाकर्म समाचरन्
 मध्ये श्रीत्रिपुरेश्वरो यमदिशि द्वारे स्थितो भैरवो शेषा शङ्करभागतो हरिरविद्वैमातुराम्बास्तत ।
 दक्षादिकर्मरोगणा अय महाकालादिनन्दी तथा भृङ्गी श्रीगणपश्च दक्षिणदिशो देशक्रमादिगता ॥ १ ॥
 तद्वाह्ये स्वदिशि स्थिता मुरपतिञ्जन्हिर्यमो निर्मन्ति. पाशी वायुकुबेररुद्रविधयो नाराधियोत क्रमात् ।
 ईशाने बलेशेषभागमितश्चण्डेश्वर पश्चिमे विख्यातो वृषभश्च मण्डलगता देवा इमे सम्मता ॥ २ ॥
 रम्भापनफलप्रसूनललिते सत्तोरणाच्छादने नानावर्णपतारुकेतनलसत्प्रान्ते महामण्डपे ।
 कुण्डाना नवक विधाप्य विधिवद्विधैर्विधानक्षमै कर्माश्वर्षकर समापपदिद श्रीरङ्गनाथो गुरु ॥ ३ ॥
 दोषो-मोषवृषप्रघोपदिविष-सन्तोषपोषक्षम सयातातुलतीर्थभूतपरिपन्सत्कारकल्पद्रुम ।
 नानामन्त्रलदिव्यवस्तुनिभृतस्वीर्यत्रिकोलासितो ह्यश कोपि स वासर समभवलोऽक्रमोदोऽञ्जल ॥ ४ ॥
 ततस्तस्मिन्नेव शके मार्गकृष्णपञ्चम्या नुषे देवालयप्रतिष्ठामकुर्वन्
 दिग्भागान्तरसन्निवेशितचतुर्द्वार सुखारोहण पश्चाद्गम्यमुवर्णकेतनतलन्यस्तत्रिशूलोन्तर ।
 सोवर्णोऽञ्जलकुम्भपत्रपटलपद्माद्वासिताशामुख पासादो दिशतादभीप्सितसदावासप्रसक्तो मुद ॥
 तत पाताललोकवसुवसुमती शक्रे ज्येष्ठकृष्णदशम्या रवौ श्रीवामसीजलावनारसोपानारामघण्टाधर्म
 शालाप्रतिष्ठाकर्म समापयन् ।
 सोपानालिरिय विदग्धरचनासुश्लिष्टचित्रोपला रम्या वायुसुताभिनासविहितप्रोदामविघ्नावलि ।
 सम्पाद्यान्तिकसकलौकविहितस्तेच्छावकाशशयला स्नानभ्यानहिता सुधाधवलितप्रान्ता चिर राजताम् ॥ १ ॥
 नानादेशप्रभवसुफलव्रातभारातिनम्रवृक्षश्रेणीनियमखाचित शालसगुप्तमध्य ।
 आरामोऽय सुप्रभिसुमनोराजिसराजमान नानावीरुहलितसरणि पूर्णकाम-सदास्ताम् ॥ २ ॥
 घण्टानिनादकृतकर्णसुखातिधीरा पूताविधानविहितध्वनिमादधाना ।
 देवप्रसादपरिपूरितानिभागा सर्वोपचारपरिचारकृता विधेयात् ॥ ३ ॥
 शालेय विविधप्रवासिमनुजप्राज्योपकारक्षमा रम्याचलररम्यरोष्टविलसद्वातायना श्लक्ष्णभू ।
 नानादेशसमागतान् पथिपरिश्रान्तान्सद्वाहिणो नित्य भोजनवासदानविधिना कामानुगन्तेपयेत् ॥ ४ ॥
 नदिद साद्रोपाद्रकर्म सम्पूतिसम्प्रापित षण्मानसदुल्लसिदि सम्पादयति चिर श्रीशिवदिदेवप्रीतये भूयात्
 धर्मोऽय कूलसन्ततिप्रचयदो लोकद्वयानन्दनस्तद्विधे निरपादिदु त्वजनका दोषा परं कीर्तिता ।
 गतेव नृपमनिविमननुजेरतस्य सरक्षणे नालस्य श्रयणीयमित्यभिहित रस्य श्रुते शासनम् ।

Abstract

I Invocation to Ganesa

II Vamsāśah,—

Prithvīnārāyana Śhā,

lord of the Gorakśhā hill (*Gorakhā*), master of all Nepāl up to the frontier of Mahāchīna

Simhapratāpa Śhī

Ranabāhādūr Śhī,

who ruled in the west up to the Satarndra river (*Kūli?*) in the east up to the river Svarnavātī

Gīrvāṇyuddhavikrāna Śhī

Rājendravikrama Śhā

III *Object of the inscription*, to record the consecration of a temple of Śiva, built by Queen Lalitatripurasundarī, the widow of Ranabāhādūr Śhā, in memory of her deceased husband. She employed, with the permission of her grandson, the minister Bhīmasena, the Upādhyaya and other Brahmans for the execution of this work and for the ceremonies incidental thereto. On the 9th of the bright half of Āshādha Vīkrama Samvat 1874, a Monday the *śilādhīrāsana*, the worship of the stones for the building was performed. The cornerstone was laid (*śilāprate a*) on the 9th day of the dark half of Bhādrapada of the same year and on the 3rd day of the bright half of Magha, of the following year, a Monday, the *Īmṇa* of Śiva was consecrated. At all these ceremonies the royal Guru, Ranganātha presided. On the 5th day of the dark half of Mīrgāśirṣa V S 1875 the temple itself was consecrated and finally on the 10th of the dark half of Jeth 1877 a Dharmasālī and a staircase leading to the river Vagmati a garden and a well were made over to the temple.

SOME CONSIDERATIONS

ON THE

HISTORY OF NEPAL.

THE history of Nepal such as it was known before the publication of my 'Inscriptions from Nepal *Id Ant* Vol IX p 163ff, was derived solely from the modern *Varisavalis* or 'Lists of the Dynasties' of which several exist in the libraries of the country. The list of kings given by Kunkpatrick in his *Nepal* and thence transferred to J Prinsep's *Useful Tables* is probably based on a short work in the Parvatiya language which was shown to me by the Kailasparvata Svami. It gives little more than a bare enumeration of the names of the rulers of the valley. Dr Wright's fuller account in his *History of Nepal* is derived from a Parvatiya *Varisavalis*, composed less than a hundred years ago by a Bauddha ascetic who resided in the Mahabuddha Vihara of Lalitapattana¹. A copy of this work was given to me by a Vajra charya of Lalitapattana. Of other and more ancient *Varisavalis* in the Newari language I have heard more than once. But I was unable to procure copies. Though the statement of my informants that these works were written on long rolls of paper seemed to indicate that they had actually seen them. Their recovery is highly desirable. For, as is customary in

Indian historical books each succeeding chronicle is fuller and more complete than the earlier ones. The later authors try to fill up the gaps which they find in the narrative. They neglect however to indicate the sources from which they draw and these additions invariably make the already existing confusion worse and the errors more difficult to detect.

A careful comparison of my MS of the Parvatiya *Varisavalis* with Dr Wright's extracts has shown that his data are on the whole trustworthy. But a brief *résumé* of its contents will not be out of place here. For I have to suggest a certain number of corrections some of which are of considerable importance.

LIST OF THE KINGS OF NEPAL ACCORDING TO THE BAUDDHA PARVATIYA VARISAVALI

- | | | |
|---|----------------------|----------|
| 1 Gopāla DYNASTY of Mithilratha so called later | | |
| the cowherd (<i>G'jala</i>) whom Namuni installed | | |
| as the first ruler of Nepal lasted 521 yrs | | |
| 1 | Bhuktaminagata * | 88 years |
| 2 | Jayagupta son of 1 | 72 |
| 3 | Paramagupta son of 2 | 80 |
| 4 | Harshagupta son of 3 | 91 |
| 5 | Almagupta son of 4 | 88 |
| 6 | Managupta son of 5 | 8 |

(a) BHATGĀM LINE

- 9 Jayarīyamalla, eldest son of 8, 15 years²²
 10 Savarnamalla, son of 9, 15 years²³
 11 Prānamalla, son of 10, 15 years²⁵

12 Viśvamalla, son of 11, 15 years (?)

13 Trailōkyamalla, son of 12, 15 years (?)

14 Jagajyōtirmalla [or according to my MS, Jayajyōtirmalla,] son of 13, 15 years (?)

α BHĀTGĀM LINE

15 Narēndramalla son of 14, 21 years (?)

16 Jagatprakāśamalla son of 15, 21 years (?) In his time Harasimha Bhiṛo and Vasbhī Bhāro, built a temple of Bhūmaśana inscribing the date, N S 775 or 1655 A D, on a stone lion. On Margasirāśa sudi 6 of N S 782 or 1662 A D, the king caused five hymns in honour of Bhavāni

(b) KĪTMAṆḌU LINE

1 Ratnamalla, youngest son of 8 71(?) years, slew twelve Thākuri riṣṭis of Kāntipura defeated in N S 611, or 1191 A D the Thākuri of Navākot and later the Bhotiyas (Tibetans) with the help of Sina, king of Palpā. In his reign the Muslims first attacked the country, Somasāhharinanda, a southern Brāhmana, became high priest of Paśupati, a temple of Tuljādēv was dedicated in N S 621, or 1501 A D, and a new copper currency with a lion was introduced.

2 Amaramalla, son of 1 47(?) years, ruled over 23 towns and villages, in his reign a great temple on the model of that at Gayā was built at Lalitapattana.

3 Sūryamalla, son of 2, took Śāṅkhapura and Chāngu Nārāyana from the Bhātgam line.

4 Narēndramalla, son of 3.

5 Mahindramalla, son of 4, received from the emperor of Delhi permission to issue silver coins, became a friend of Trailōkyamalla of Bhātgam, dedicated a temple to Tuljādēvi in Kāt māṇḍu on Māgha sudi 5 of N S 639. In his reign Purandara Rajvamsi built a temple of Nārāyana, close to the palace in Lalitapattana, N S 686 or 1566 A D.

6 Sadāśivamalla son of 5, was compelled by his subjects to fly to Bhātgam where he was imprisoned.

7 Śivasimhamalla, younger brother of 6, according to an inscription repaired the temple of Svayambhū in N S 714 or 1594 A D, while his queen Gangā restored the temple of Chāṅgā Nārāyana in N S 705, or 1585 A D. He had two sons, the elder of whom ruled over Kāntipura while the younger obtained Lalitapattana already during the lifetime of his father.

b KĀTMAṆḌU LINE

8 Lakṣmīnarasimhamalla, eldest son of 7. During his reign in N S 715, or 1595 A D, the wooden temple of Garakṇāth, called Kāt māṇḍu, was built after which the town of Kāntipura was called Kāt māṇḍu. He became insane, was dethroned by his son and kept in confinement during 16 years.

9 Pratāpamalla son of 8, ruled from N S 729, or 1609, A D. He was a poet. The inscriptions of his reign are (a) the record of the restoration of the temple of Svayambhū by a Lama, N S 760, or 1640 A D, (b) a Svayambhūstotra at Śrī, dated N S 770, or 1650 A D, (c) a Guhyāśvarastotra dated N S 774 or 1654 A D, (d) a Kālīkṛstotra in 15 alphabets (Wright's plate xii), dated N S 774 or 1654 A D, (e) the record of the dedication of an image of Viśvadeva at Lāyākullīkhāl, N S

c LALITAPATTANA LINE

1 Hariharasimha, younger son of Śivasimha of Kāntipura.

2 Siddharasimha son of 1, built a palace at Lalitipura in N S 710, or 1620 A D, consecrated an image of Tuljādēvi on Jyēṣṭha sudi 10 of the same year, dedicated a temple to Rādhākṛṣṇama in N S 757, or 1637 A D, made a water course in N S 767, or 1647 A D, and became an ascetic in N S 777, or 1657 A D.

3 Śrinivāsumalla, son of 2, reigned from N. S 777, or 1657 A D, had a war with Pratāpamalla of Kāt māṇḍu N S 778-782, or 1658-1662

²² All these periods are doubtful as the asynchronisms below show, some of them must be wrong.

a BHATGAM LINE

on a stone in the Vundlasuchi manlapa. On Jyeshtha badi 3 of N S 785^{or} or 1665 A D he incised a hymn in honour of Gurur on a Ganesh pillar in Narayana chok. In N S 767, or 1667 A D he dedicated a temple of Bhuvanankara.

17 Jitāmtramalla son of 16 21 years dedicated an image of Hariankara near the Darbūr in S 802 or 1682 A D built various other temples and incised an inscription in a *dhar masul* Jyeshtha sudi 15 of N S 803, or 1683 A D.

18 Bhāpatindramalla son of 17 34 years. The dated inscriptions of his reign are (a) N S 817, Kali 4799 Śaka samvat 1620 Phālguna sudi 9 in the Malachchok (b) N S 823 Jyeshtha sudi 10 or 1703 A D in the temple of the Tāntrika Guptadevata (c) N S 827 Vasakhya sudi 3 or 1707 A D (d) N S 828 Bhādrapada sudi 10 or 1707 A D in the Darbūr (e) N S 838 or 1718 A D in the temple of Bhairava (f) N S 841 Phālguna badi 3 or 1721 A D.

b KATMANDU LINE

777 or 1657 A D He had four sons Pirthivendra Nripendra Mahipatindra and Chakrapatindra whom he allowed to rule by turns each for a year during his lifetime. Nripendra made during his turn a coat for the Nandi at Pasupati and put up an inscription dated 153 Kārtika Śuklanavamyam^{or} Chakrapatindra reigned for one day and then died. His coins show a bow and arrow a noose an elephant hook a yak's tail and the date N S 789 or 1669 A D. Pratāpamalla died in N S 809 or 1689 A D.

10 Mahindramalla third son of 9 died in N S 814 1694 A D.

11 Bhiskaramalla son of 10 ruled until N S 822 when he died childless of the plague aged 22 years.

c LALITAPATTANA LINE

His latest inscription is dated N S 821, or 1701 A D.

4 Yoganarāndramalla son of 3 lost his son and became an ascetic.

5 Mahipatindra or Mahindramalla of Katmandu became king died in N S 842, or 1722 A D^{or}.

6 Jayayogaprahāsa an inscription of his reign is dated N S 843 or 1723 A D.

7 Vishnumalla son of Yoganarendra's (4) daughter dedicated a bell in Mālachok in N S 857 or 1737 A D, and died shortly afterwards without issue.

permanence with the heroes of the *Mahābhārata* made a displacement of all dynasties, excepting the very latest, a matter of necessity.

But however this may be, the main point for us is to ascertain according to what era *Amsuvarman* really dated his acts. Three different solutions of this question may be attempted. It may either be assumed that *Amsuvarman* established an era of his own or that he used the era of *Śrīharsha*, which according to *Albīrūnī*, began in 606 or 607 A.D. and was used in Northern India as late as the eleventh century,³⁷ or that he employed the so-called *Lokakula* in which the hundreds are left out. The last supposition may, however, be at once discarded, because we have in our series inscriptions of his successors which, to judge from the characters, must be dated in the same era as his own, and go down as far the year 153. If *Amsuvarman* had used the *Lokakula* none of his successors would have used a higher figure than 90. It is not equally easy to choose between the two remaining possibilities. In favour of the first it might be urged that according to the account, given by *Hsien Tsiang* and in the *Tai surah*, *Amsuvarman* was a powerful ruler who possessed extraordinary ability and achieved great fame by his conquests as well as by his literary attainments. It is well known that to establish a new era is a wish dear to the heart of ambitious Indian princes and that, to the great detriment of Indian chronology, only too many have succeeded in effecting it. On the other hand, there are important objections against this supposition. For it appears from the inscriptions that, however great and powerful a king *Amsuvarman* may have become eventually, he was originally nothing but a *Samanta* or feudatory of the king of Nepal, who in all probability really governed the country, but in the name of his overlord

This is the position which he held according to the undated inscription of *Śivadēva* (No 5). In his own inscription of *Samvat* 34 (No 6) he, too, assumes no higher title than *mahāsamanta*, 'the great feudallorion' *Vibhavarman* (No 8) calls him 'the illustrious' (Śrī) *Amsuvarman*, and the same ambiguous epithet is used in the inscription of 39 (No 7). It is only in *Jishnugupta's* inscription of *Samvat* 48 (No 9) that he receives the title *maharājāthiraja* 'great king of kings'. These facts alone are fatal to the supposition that the dates of the inscriptions Nos 6-15 refer to an era established by *Amsuvarman*. For it is an indisputable axiom that nobody but an anointed king can initiate a *Samvat* of his own. As *Amsuvarman* was only a *Samanta* in the year 34 of the era in which he dates, the latter cannot begin with his *abhishēka* or accession to the throne. Of late some other facts have come to light which also clearly disprove the supposition that the dates of our last ten inscriptions belong to a special Nepalese era but show that it is one used generally in Northern India during the seventh and eighth centuries. In our inscription No 15, *Jayadēva*, who dates in *Samvat* 153 states that his mother *Vatsadēvi* was the daughter of a *Maukhari* prince or chief, *Bhōgavarman*,³⁸ and the granddaughter of 'great *Ādityaśena*, the illustrious lord of *Magadha*'. *Ādityaśena* of *Magadha* has been long known from the *Aphsar* inscription, which contains the names of the later *Guptas*. Quite recently General *Cunningham* has published two more documents mentioning him,—the *Shāpur* inscription which records the dedication of a statue of *Surya*,³⁹ and the *Deo-Barnak* inscription which contains a grant of land made to the *Varunavasi bhattarakas*.⁴⁰

³⁷ *Reinard, Fragments Arabes et Persans* p. 133. *Albīrūnī* states that he found in a Kasimian almanac the era of *Śrīharsha* placed 664 years after that of *Vikramāditya*. This expression may mean either that it began in 606 or in 607 A.D. If the almanac stated that the *Samvat* of *Śrīharsha* began 664 years after the *abhishēka* of *Vikram*, the beginning of the era would fall in 606 because the year 1 of the *Śrīharsha* era would have to be deducted from 664 as well as 66. If on the other hand, the almanac stated that the *abhishēka* of *Śrīharsha* took place in *Vikrama* 664 the completion of the first year of the *Vikrama* era would fall in 608 and its beginning in 607. What *Albīrūnī* really means can be settled only by astronomical calculations in case a number of dates with

the days of the week, or a statement regarding an eclipse are found. The circumstance that the Kasimian almanac contained the initial point of the *Śrīharsha* era indicates that it was used in Kasim. For even in our days the *Panchāngas* usually contain something regarding the various eras used in the districts where they are written as well as sometimes historical information regarding its ancient dynasties.

³⁸ See note by Dr. *Burgess* in *Beal's Bud. Rec. of IV Centuries* vol. II p. 81 and *Ind. Ant.* vol. X p. 193, note.

³⁹ *Arch. Rep.* vol. XV Plate xi.

⁴⁰ *Arch. Rep.* vol. XVI pp. 73-76 and Plate xxiv.

The former is clearly dated during the reign of Ādityasēnādēva, in Samvat 68th. The distance between this date and that of his great-grandson, Jayādēva, is 65 years, or not much less than the duration of three Indian generations, which, as already stated, amounts to 78 years. Under these circumstances it is not in the least doubtful that the great grandfather and great grandson used the same era,⁴² and it follows further that this era was not confined to Nepal, but generally current in North Eastern India. If that is the case, neither is it doubtful that the era used by Amsuvarman and the other later Nepāl inscriptions, Nos 9 15, is that of Śrīharsha which begins in 600 7 A.D. No other known Indian era can possibly meet the requirements of the case, and it is not difficult to show how this particular era found its way into Nepal. Though Albirūni, when speaking of the Śrīharsha era, merely says that it is used in Northern India, and adds no information regarding its founder, it is certain that this personage can be nobody else but the hero of Bānabhatta's *Śrīharshacharita* whom his protégé, Hiuen Tsiang, calls Harshavardhana or Śīlāditya. From Bānabhatta and Hiuen Tsiang's accounts, as well as from the admissions made in the inscriptions of his valiant and unconquered foe, the Chalukya Satyasraya Pulakesi, it appears that this prince united the whole of Northern and Western and Eastern India under his sceptre during the greater part of the first half of the seventh century. In the North East he was acknowledged as lord paramount as far as Kamrupa or Assam the king of which province conducted Hiuen Tsiang to Śrīharsha's court, and attended his great religious gathering. As Śrīharsha's empire included all the districts south of Nepal, he must merely for that reason have exercised a great influence on the political circumstances of the valley, and it would not be astonishing if its princes had adopted his era merely because he was a powerful neighbour. But it

would seem that they had still more pressing reasons for adopting this course, as Śrīharsha, in all probability, invaded and conquered their country. General Cunningham (*Arch. Reports*, vol I, p 280), states distinctly that this was the case. In the published historical documents a direct confirmation of this assertion is not traceable. But there are some indications contained in statements of the *Vamsavali* which make it very probable. First, the *Vamsavali* informs us that just before Amsuvarman's accession to the throne Vikramaditya came to Nepal and established his era there.⁴³ The name of the king and the particular era intended by the author are certainly quite wrong, but it is very probable that real facts, the conquest of the country by an Indian king about Amsuvarman's time, and the adoption of his era by the humbled princes of Nepal form the historical substratum of the erroneous account in the *Vamsavali* and that the latter has thus kept a reminiscence of Śrīharsha's invasion and of its result, the adoption of his era. A much stronger argument is furnished by another piece of information preserved in the *Vamsavali*, the existence of Vaisi Rajputs in Nepal. According to the *Vamsavali* the kings of the Vīṭh dynasty belonged to this class which had long been settled on the hill of Nāgākot. Now Hiuen Tsiang tells us that the race or caste to which Śrīharsha himself belonged was called *leī she*⁴⁴ and General Cunningham has shown⁴⁵ that this caste must have been that of the *Vaisa* or *Bais Rajputs* who even at the present day are found in nearly the whole of Southern Oudh and claim to have ruled over the districts between Delhi and Allahabad. As it is an almost universal rule with Indian princes that on the occasion of conquests they grant a portion of the land to their chieftains it happens very frequently that centuries later, when the government has passed into other hands descendants of the grant holders still remain in possession and that their

his inscription of Samvat 39 (No 7), by which he assigns land without reference to a superior power. The ambiguous epithet Śrī 'the illustrious' leaves it doubtful, if he had then assumed the title *mahārāja*. But it is plain that he did so at some period or other of his career from the inscription No 9, where he is described by Jishnugupta, as *mahārājādhirāja*, as well as from the statements of Huen Tsaung and of the *Vamsāvali*. Jishnugupta certainly was Amsuvarman's immediate successor, and belonged to his family, being either his son or some other near relative. This follows from the closeness of his first date, Samvat 48 (No 9) to that of Vibhavarman's inscription (No 8) which, if it is not Samvat 45, at least is more than 40. There is no room for another reign between them and, if the *yuvaraja* or heir apparent—Udayadēva,⁵⁰ who is mentioned as *Dātaka* or deputy in No 7, did not belong to the Lichchhavi dynasty, it is probable that he never came to the throne. That Jishnugupta really belonged to Amsuvarman's line is shown by the fact that he dates his edicts from the *Kailāśakūṭa*, the residence of Amsuvarman, and by his mentioning in two inscriptions a Lichchhavi king Dhruvadeva as his suzerain, who resided at Managriha, the ancient palace or fort⁵¹ of the Lichchhavis. These points as well as the circumstance that Inscr No 11 is dated in the victorious and prosperous reign of Jishnugupta, show further that during his time Nepal possessed a double government. The same fact is further attested by Jayadeva's inscription No 15, which enumerates an uninterrupted line of thirty five generations of Lichchhavi kings. But the first inscription of Jayadeva's father Śivadeva II dated Samvat 119, contains a significant fact which bears on the question how long Amsuvarman's descendants continued to hold their position for he dates his grant from the palace *Kailāśakūṭa* where Amsuvarman and Jishnugupta held their court. The explanation of these points appears to be as follows.—Amsuvarman at first was a servant of Śivadeva I, and gradually managed to get into his hands the whole of the royal power. He also assumed or received from the

king the title *mahārāja*. But, like Jang Na hādur in modern times, he allowed his old master, and perhaps the successor of the latter, to retain nominally the position of an independent ruler. After his death which, as already stated, must have occurred some time after Śrīharsha-Samvat 40 and before 48, or about the end of the fifth decade of the seventh century, Jishnugupta, possibly his son or, at all events, a near relative, inherited his position. The country continued to possess a double government. But perhaps the Lichchhavis possessed a little more power than during Amsuvarman's lifetime. Such an inference is warranted by the double heading of Jishnugupta's two inscriptions. Afterwards, some time between Śrīharsha Samvat 48 and 119, or 654 and 725 A.D., the old royal race regained possession of the whole country, and even made the former palace of Amsuvarman's family their residence. How this change came about is not clear from the inscriptions. But there is no doubt that Amsuvarman was not, as the *Vamsāvali* asserts, the father of a long line of kings but merely the founder of an ephemeral dynasty of co regents. It is even doubtful if among the kings of the Thākuri line, given in the *Vamsāvali*, any real descendants of Amsuvarman occur. The two names Narāṇḍradēva (No 7) and Jayadēva (No 12) which do occur in the inscriptions, belong according to the evidence of the latter, to the Lichchhavi or Sūryavamaḥ family, not to the Thākuri or Ruppit family of Amsuvarman. It would be useless to enter on any speculations regarding the number and names of the latter. But through our inscription No 15 we are placed in a somewhat better position with respect to the Lichchhavi family. It enables us to give with a careful utilisation of all the hints furnished by the other inscriptions, and in the *Vamsāvali* a general outline of this dynasty, to determine the era in which the first five inscriptions are dated and to assign approximate dates to all the undoubtedly historical kings.

The first part of the genealogical portion of the inscription No 15 is clearly mythical, as most of the names mentioned have been taken from the *Purāṇic Vāṇas*, but it nevertheless renders

⁵⁰ It seems more likely that Udayadēva was a Lichchhavi descendant of Śivadeva because the name

occurs more than once among the Lichchhavis.

⁵¹ See Inscr. 15 which are dated from Managriha.

a valuable service by the statement that Lichchhavi was a descendant of Sūrya. Hence it is perfectly certain that the Lichchhavi dynasty of the inscriptions is identical with the Sūryavamsi dynasty of the *Paisāli*. Lichchhavi, however the founder of the family his descendants down to Supushpa of Pashpapura (ie Pātaliputra) and his twenty three unnamed successors have most likely no claim to be regarded as historical personages or even if some of them were real kings they at least do not belong to the Lichchhavis of Nepal. The prominent manner in which the next king conquering Jayadēva is mentioned makes it probable that he is the conqueror of Nepal and the head of this branch of the race. To this conclusion points also the fact that the *Vaśālī* names as the third prince of the Suryavamsa—Jayavarman who since the epithets *dēva* and *varman* are often used synonymously may be identified with Jayadēva. It seems not unlikely that the author of the *Vaśālī* in order to lengthen the line of kings may have placed two names before the real founder of the dynasty. After Jayadēva the inscription skips eleven kings and then comes to Vṛṣhadēva. The *Vaśālī*, on the other hand gives fourteen names between Jayavarman and Vṛṣhadēvavarman and shows by this close agreement that if the length of the reigns is left out of account it must be based on documents very similar to inscription No 15. The names of the next six kings—Sankaradēva Dharmadēva Manadēva Mahādēva Vasantadēva and Udayadēva are identical in the inscription and in the *Vaśālī*. Moreover our inscription No 1 (vs 17) confirms the sequence of the group beginning with Vṛṣhadēva and ending with Manadēva, and adds the name of Mānadēvas motier Rajyavanti. The same document and inscription No 2 gives us the dates 326 and 413 of an unnamed era for Manadēva. Finally inscription No 4 which is dated in Samvat 435 belongs to a king called Vasantasena. The close resemblance of this name to that of Vasantadēva, the grandson of Mānadēva and the small interval of twenty two years between the last date of Mānadēva

and that of Vasantasena which is just sufficient for one short reign (Mahādēva) permit us to assume with some confidence that Vasantasena and Vasantadēva are the same person. If we proceed further the genealogical portion of inscription No 15 omits the names of 13 kings and winds up with Narēndradēva Śivadēva and Jayadēva. Inscriptions No 5 and Nos 9 10 furnish us however with two names those of a Śivadēva the contemporary of Amsuvarman and of a Dhruvadēva the contemporary of Jishnugupta, while the *Vaśālī* gives seven more names and then passes to the Phakuri line of Amsuvarman, in which the names of Narēndradēva and Jayadēva have been erroneously incorporated as those of the seventh and twelfth princes.

In order to settle the chronology of the Lichchhavi dynasty more accurately and especially in order to determine the era in which Manadēva and Vasantadēva Vasantasena date the first step to be taken is to fix the position of Śivadēva I and Dhruvadēva in the group of the thirteen kings left unnamed in the inscription No 15. This may be done in the following manner—Our inscription No 12 the first which belongs to Śivadēva II the father of Jayadēva II is dated Śrīharsha Samvat 119 or 725 C A D. The second No 13 in which his name occurs was inscribed in Śrīharsha Samvat 113 or 749 50 and No 14 which has lost the king's name but most probably belongs to Śivadēva II as the heir apparent is Vijayadēva a vicarious name for Jayadēva bears the date Śrīharsha Samvat 145 or 751 2 A D. As the interval between the first and the third inscription amounts to twenty six years it is only reasonable to assume that the date 725 6 A D falls in the beginning of his reign. His accession to the throne may therefore be placed about 720 A D or Śrīharsha Samvat 114. If we allow for the reign of his father Narēndradēva the average duration of a generation on the beginning of the latter falls in 695-6 or Śrīharsha Samvat 89. Our inscriptions Nos. 9 10 name the Lichchhavi Dhruvadēva as king of Nepal and the former is dated in Śrīharsha Samvat 48 or 654-5 A D. Hence it follows that Dhruvadēva is one of the

thirteen unnamed princes of No 15 and, as the interval between the inscription and the probable date of the accession of Narēन्द्रadēva is about 44 years, it is evident that at the utmost two of the unnamed princes can be allocated to this period. Dhruvadēva thus obtains the eleventh place among the thirteen. Going further back, we have the inscription No 5, in which Sivadēva I declares that Amsuvarman is the administrator of his kingdom, and has rendered important services in war. Though it is not dated, it is yet indisputable, that Sivadēva I preceded Dhruvadēva, because Amsuvarman's inscriptions range from Śrīharsha Samvat 34 45 (?) or from 640 1 A D to at least 650. It remains however, somewhat doubtful if the two kings followed each other immediately, or if one reign lies between them. Though the possibility of the former supposition cannot be denied, the latter is yet more probable. As Huen Tshang's remarks which are based on information collected in 637 646 A D, undoubtedly indicate, Amsuvarman's career must have been a long one, and his great deeds, through which he rose to a royal or quasi royal position, must have been performed a considerable time before the time when Huen Tshang first visited Northern India and before the time when he issued his edicts. Moreover, Sivadēva's inscription (No 5) evidently falls in the period before Amsuvarman's power was fully developed. It will, therefore, be advisable not only to place this document before Śrīharsha-Samvat 34 but to assume that it was incised a good many, say ten to fifteen, years earlier. Under these circumstances there is room for one short reign between Sivadēva I and Dhruvadēva and we may allot to the former the ninth place among the thirteen unnamed princes of the genealogical list in inscription No 15. If we now turn to the question to which era the dates of Mānadēva and Vasantasēna-Vasantadēva belong it might be contended that this must be the Śaka-samvat of 789 A D, because the use of this era is known to have prevailed very generally, particularly in the south and west of India, already during the earlier centuries of our era. On this supposition

Mānadēva's two dates, Samvat 386 and 413, would be equivalent to 464 5 and 491 2 A D and Vasantasēna Vasantadēva's date Samvat 435 to 513 4. We have seen above that the reign of Sivadēva II probably began about 720 A D. The interval between him and Vasantasēna would therefore be 207 years, or if we put (what perhaps is preferable), instead of 720, the date of his first inscription, 725 A D, 212 years. According to our inscription No 15, fifteen kings ruled between Vasantadēva and Sivadēva, the father of Jayadēva, and we have seen above that the date Samvat 435 falls into the beginning of Vasantasēna's reign. Thus we obtain the result that 16 kings reigned together only 207 213 years, or that a reign lasted on an average 13 years and a quarter. This proportion is not much altered if we take instead of the interval between Vasantasēna and Sivadēva the most distant dates known, that of Mānadēva's first inscription and that of Jayadēva's. In that case we have to deduct from Śrīharsha Samvat 153 or 759 60 A D the value of Samvat 386 according to the Śaka era or 464 5 plus the number of the five or six years of Jayadēva's reign which may be supposed to have elapsed in 759 60. As Mānadēva's first date no doubt fell in the beginning of his reign the remainder, 290, has to be distributed among 19 kings (Mānadēva, Mahādēva, Vasantadēva Udayadadēva, 13 unnamed princes, Narēन्द्रadēva and Sivadēva). The result is a little more than fifteen years and a quarter for each reign. Neither the former figure nor the second are sufficiently large. For the lists both of the *Varīāvali* and of inscription No 15 refer to *generations* of kings not to the reigns of *collaterals*. The *Varīāvali* states throughout that each of the enumerated Śūryavamsī kings was the son of his predecessor. In the inscription No 15, the same statement is appended to the kings of the group beginning with Vṛishadēva, except in the case of the last, Udayadēva, whose relationship to Vasantadēva is left doubtful. The thirteen unnamed princes are again stated to be his lineal descendants. With respect to the last

"No 11. After him (Vasantadēva) followed thirteen sprung from the lord of the earth called Udayadēva, — say thirty-two hundred in the kalittijjāla trigadala.

group, Narēndradēva's descent is not clearly described, but the last two kings are said to be his lineal descendants. Thus it appears that, even if we allow two breaks in the lineal descent to have occurred, by far the greater number of reigns represent generations. Assuming now that the account of the inscription No. 15 is more trustworthy than that of the *Samvatsara*, we have yet to run seven teen generations and the reigns of two kings who may have been collateral into 290 years. It will be evident to everybody who has paid attention to the calculation of the average lengths of generations in the Indian dynasties that this is impossible. The lowest figures required for seventeen generations is 350 years, as the average in no known case sinks below 21 years; mostly it varies between 24 and 27 for a generation. Under these circumstances, it is not doubtful that the attempt to refer Manadēva's and Vasantaśēna's dates to the Saka era must be abandoned and that we have to look for them to an era which begins earlier. If that is the case, there is only one known era, the so-called *Vikramasamvat* of 57 B.C. which will suit. Referred to the Vikrama era, Manadēva's dates are equivalent to 329 and 356 A.D. and the interval between his first inscription and Jayadēva's No. 15 amounts to 430 years,* which sum being distributed among nineteen kings gives twenty-two years and about three quarters for each. Similarly the interval between Vasantaśēna's date, which now represents 378 A.D. and the first inscription of Sivadēva II, 725 A.D., amounts to 347, and the average for each of the sixteen intervening reigns is a little more than 21 years. These figures are perfectly acceptable, especially if it is borne in mind that Udayadēva and Narēndradēva probably were not lineal descendants of their predecessors. The palæographical evidence likewise confirms this arrangement. The characters of Manadēva's inscriptions fully resemble those of the Gupta inscriptions especially of Śālagupta's pillar edicts. As it is now pretty certain that the Gupta era begins about the end of the second century A.D., probably as Sir E. Bayley maintained in 190 A.D., this prince lived in the fourth century²³ exactly during the time when Manadēva

ruled. This result will perhaps appear suspicious to those who consider the Vikrama era with distrust, and take it to be an invention of the sixth century A.D. But, though it is perfectly true that hitherto no early inscriptions, which are clearly dated in the Vikrama era, have been found, the proof that it is not a genuine era, has, by no means, been furnished. It seems therefore safer to assume that we have in the Nepalese inscriptions to deal with a known era, than to take our refuge in the only other possible supposition that the Licchhavi kings reckoned according to a peculiar hitherto unknown era. If that were the case it would of course, be impossible to fit Manadēva's and Vasantaśēna's dates with any accuracy.

The only reign which now remains to be determined is that of Jayadēva I, whom we identified above with Jayavarman the third Śūryavamsi king of the *Vamsavali*. According to inscription No. 15, eleven unnamed kings reigned between him and Virashadēva. If we add the reigns of the latter and of his son and grandson, Śākaradēva and Dharmadēva, his accession to the throne is separated from Manadēva 329 A.D. by fifteen reigns. Supposing that these kings are the *Vamsavali* (which, however, has three more) a series of all the Licchhavis, followed each other in the direct line of descent, we might allot to them about 330 years (15×22). The beginning of Jayadēva's reign and with it probably the conquest of Nepal by the Licchhavis, would thus fall about the commencement of the Christian era.

The results of this discussion are shown in the accompanying table, which exhibits also once more the lists of the Śūryavamsis according to the *Vamsavali*. A comparison of its contents with the results gained from the inscriptions will show how very closely the two resemble each other especially in the earlier portion. It is therefore evident that the author of the *Vamsavali* must have had historical documents to go on. Hence it becomes not improbable that the greater part of the names which he gives may be correct. This is all the information deducible from our inscriptions for the earlier history of Nepal. The results which Nos. 17-23 furnish

* His dates fall between Gupta-samvat 137-149

have been worked out so carefully by Mr C Bendall, in the Historical Introduction to his *Catalogue of the Buddhist MSS. from Nepal*,

preserved at Cambridge (p viii—xvii) that it is unnecessary to go once more over the same ground

TABLE OF THE LICHCHAVI KINGS OF NEPĀ

Inscriptions

1 Jayadēva [I, about the year 1 A D] Insc No 15

2
3
4
5
6
7 } Names omitted in Inscription No 15

8
9
10
11
12 }
13 Vṛṣhadēva [cir 260 A D] (Ins 1 & 15)
14 Sankaradēva, son of 13 [cir 235 A D] (Ins 1 & 15)

15 Dharmadēva, son of 14, married to Rājyavati, [cir 305 A D] (Ins 1 & 15)

16 Mānadēva, son of 15, Samvat 336 413, or 329 356 A D (Ins 1 3, 15)

17 Mahīdēva, son of 16 [cir 360 A D]

18 Vasantadēva or Vasantasēna son of 17, Samvat 435, or 378 A D (Ins 4 & 15)

19 Udayadēva [cir 400 A D] (Ins 15),

20
21
22 }
23 } Lineal descendants of 19, names omitted
24 } in Insc 15
25
26
27 }

28 Śivadēva [I, cir 610 A D] (In 5, omitted in In 15)

Co regent, Amsuvarman, first Sāmanta, then Mahārāja, (Śriharsha) Samvat 34, 39, 45 (?), or 640 1—651 2 A D [Ins 6 8]

29 Name omitted in In 15

30 Dhruvadēva (Śriharsha) samvat) 43 or 654 55 A D (In 9, omitted in Ins 15)

Co regent, Jishnugupta (Śriharsha) samvat 46, or 654 5 A D [Ins 9 10]

31 } Names omitted in In 15, Co regents,
32 } Jishnugupta and perhaps Vishnugupta, mentioned as heir apparent in Ins 9

Vamsāvat

| | | |
|-----|--|----------|
| 1 | Bhāmivarman | |
| 2 | Chandrarvarman, | 81 years |
| 3 | Jayavarman, | 82 years |
| 4 | Harshavarman, | 61 years |
| 5. | Saravarman, | 78 years |
| 6 | Prithivivarman, | 76 years |
| 7 | Jyēsthivarman, | 75 years |
| 8 | Harivarman, | 76 years |
| 9 | Kubēravarmān, | 83 years |
| 10 | Siddhivarman, | 61 years |
| 11 | Haridattavarman, | 81 years |
| 12 | Vasudattavarman, | 83 years |
| 13 | Pativarman,** | 53 years |
| 14 | Śivavṛddhivarman, | 54 years |
| 15 | Vasuntavarman, | 61 years |
| 16 | Śivavarman,** | 62 years |
| 17 | Rudradēvarvarman,** | 66 years |
| 18 | Vṛṣhadēvarvarman, | 61 years |
| 19 | Śankaradēva, | 65 years |
| 20 | Dharmadēva, | 59 years |
| 21 | Mānadēva, | 49 years |
| 22 | Mahīdēva | 51 years |
| 23 | Vasantadēva, crowned in Kali 2800, or 301 B C | 36 years |
| 24 | Udayadēvarvarman, | 35 years |
| 25 | Mānadēvarvarman, | 35 years |
| 26 | Gunakāmadēvarvarman, | 30 years |
| 27 | Śivadēvarvarman, | 51 years |
| 28 | Narendradēvarvarman, | 42 years |
| 29 | Bhāmādēvarvarman, | 36 years |
| 30 | Vishnudēvarvarman, | 47 years |
| 31. | Visvadevarvarman, | 51 years |

Amsuvarman (founder of the Thākuri dynasty, Kali 3,000 or 101 B C)

** As the *Pārisāṅgikā* has three princes more between Jayadēva-Jayavarman and Vṛṣhadēva than in 15 three names have probably to be eliminated. One of these is

probably Pativarman, whose name is suspicious, another either Śivavarman or Rudradēva, whose names are synonymous; the third is doubtful.

32 Narasimhaśvara (see 693 & 11) (In 15)

34 Śivadeva II son of III married to Vatsadevi daughter of the Maukhari²² Bhogavarman and daughter's daughter of Adityasena of Magadha,²³ (Śrīharsha) samvat 110 11¹ or 725 G—751 2 A D (In 12 14, 15)

35 Jayaśrī II, Parmaharikṣma son of No. 31, married to Rājyamati daughter of Śrīharshaśrī, king of Gauḍī, Oḍra, Kalinga and Kosala, descendant of Dharmajitta²⁴, (Śrīharsha) samvat 111 or 729 60 A D (In 15)

²² The earliest kings of this little known dynasty are — Jayavarman, Śāntavarman and Anantavarman. Three of their inscriptions, written in characters a little later than those of the Guptas, and hence probably belonging to the 5th century, are found near Gayā. The most important of these documents: two of which have been badly edited by Prinsep, *Four As Soc Bengal* vol. VI, pp. 647 and 677, runs according to my version which has been made from the original as follows —

भारता मौखरीना कुलमतनुगोदितवकारादयमाया
भीमार्देवस्य योऽभ्युज्जनहृदयहरोत्तमवर्मा मुमुक्षु [1]
कुण्डलपुष्पक्रीणि प्रवरातिगुहासिधितं विम्बमेतत्
मर्ते लोके यथा ह्येवमेवमुत्तमवर्मा कृतकामितवत्स [11]
कस्तुभहीनुभा प्रणयिनामिच्छाफल पारवो
दीप क्षात्रकुलस्य नैकसमस्यापारकोभावत [1]
काताचिनहर स्मरानिभमः पाता बभूव क्षिते
भीमार्देव इति प्रतिष्ठितपदा सामतपूडामणि [11]
सन्ध्यान्तविलोहितोरत्नारलस्पष्टतारा रथा
भीमार्देवः करोति विपरीतं यव हृदयि रियौ [1]
तद्विकर्णविरुद्धाङ्गैः शरध्वजस्तस्योन्नावह
तनुजस्य पतन्मनस्तुल्यदृश्यन्तममैधुने [11]

Another group of later Maukhari kings is known from

Mentioned as the 7th Thākuri prince

Mentioned as the 12th prince of the Thākuri line

the Aihgarā seal (*Four Roy As Soc*, vol. III p. 373 where however, amongst other mistakes, the word Maukhari is misread Houvari.) They are —

- 1 Harivarman married to Jayamati their son
- 2 Adityavarman married to Harshagupta their son
- 3 Saravarman married to Upagupta their son
- 4 Isnavarman married to Lakshmitra (?) their son

5 Sarvarman Maukhari

Among these kings Isnavarman (misread Śāntavarman) is mentioned as the son of Dharmaditya in the Aihgar inscription where also one Sūsthitavarman occurs as the enemy of Mahāsenagupta. Saravarman's name is found in the Deo-Barnak inscription (Cunningham, *Reports*, vol. XVI p. 73). The same inscription names after Saravarman the illustrious Avantivarman who may be identified with Avantivarman the Maukhari whose son Grahavarman according to the *Śrīharsha charit* married Dhyanī, the sister of Śrīharsha Harshavardhana. Possibly our Bhogavarman was a relative of the last prince. A king of this race who is probably much older than all those enumerated above, Kshitravarman the Maukhari is also mentioned in the *Śrīharsha charit* (*Four As Soc* vol. V, p. 48). Compare also General Cunningham's Remarks on the Maukhari Dynasty *Aih Reports* vol. XV, p. 166 and vol. XVI pp. 78-81.

²³ See above p. 42A.

²⁴ Bhagadatta and Śrīharshaśrī probably belong to the dynasty of Prāgyojanā, to which Harshavardhana's contemporary Kumārārāja also belonged.